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Christian Life

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FEBRUARY • 1952

FEB 11 1952

p. 42

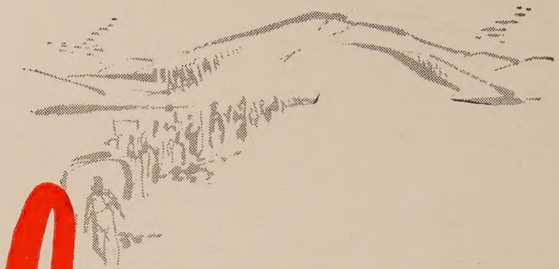
THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢

4th Annual
TOOLS
For Better Teaching
Supplement

In the **NEWS**
- ★ Tense Expectancy Grips U.S.
- ★ Atom Expert Dates Bible MS.

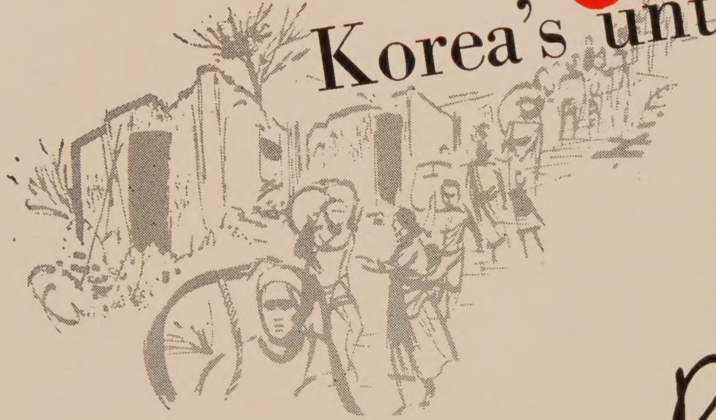
Flight from Red China

Producers of
CHINA CHALLENGE
and
38th PARALLEL
present



the flame

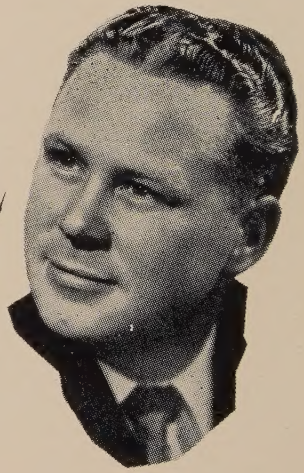
Korea's untold story!



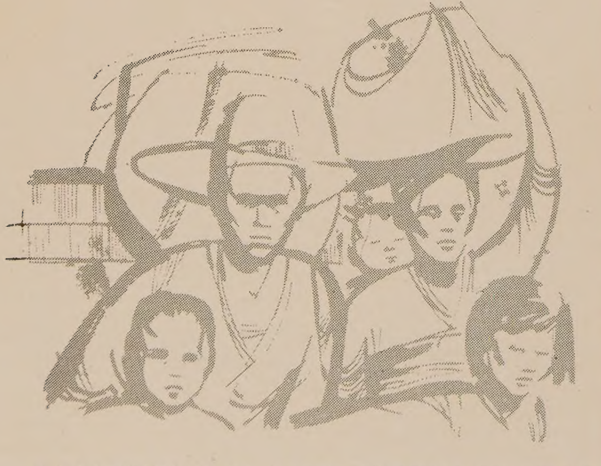
a miracle
filmed in natural color
by...

Bob Pierce

called by many
the Missionary Ambassador
to the Orient



A crushed people—in a battle-scorched land—refuse defeat! The sufferings and triumphs of first century Christians are relived in this 20th century! Wherever the light of the gospel has penetrated into heathen lands, it has kindled a flame in human hearts which the blackest night of persecution cannot extinguish.



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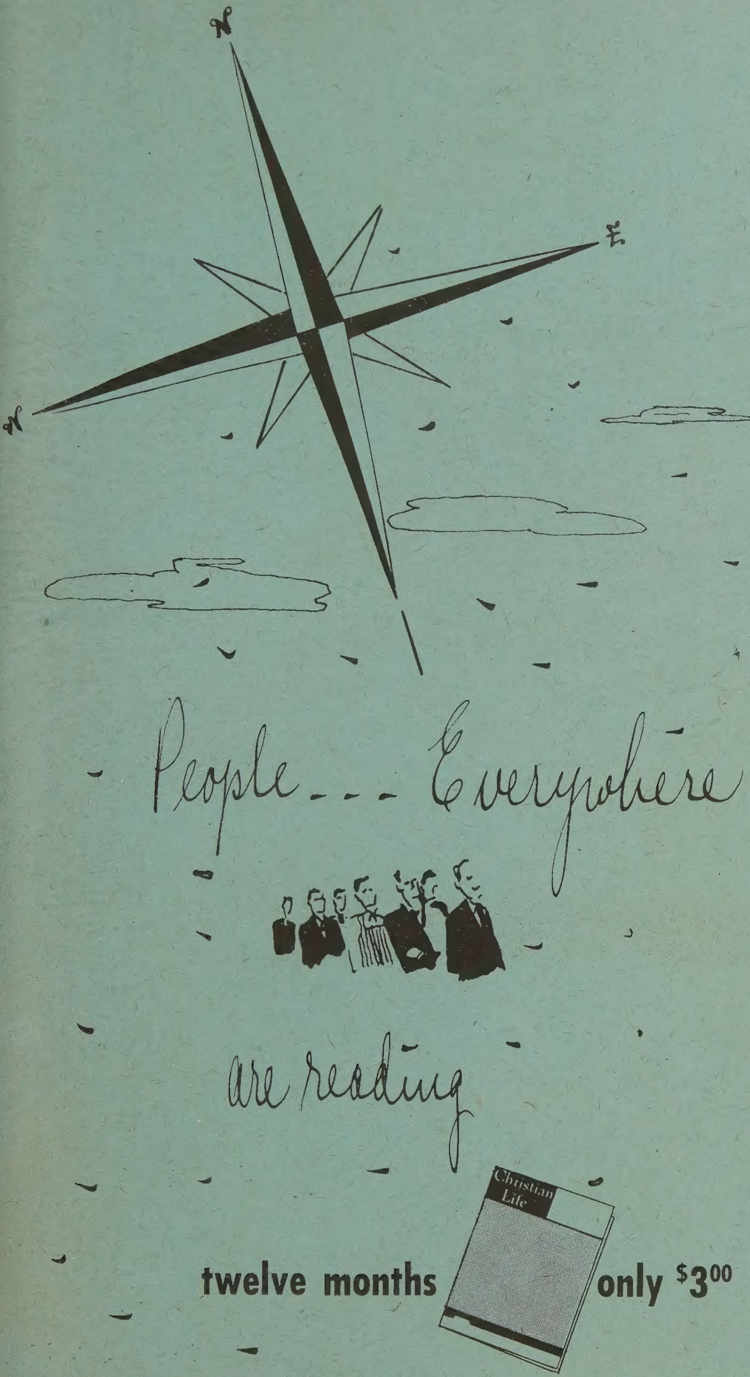
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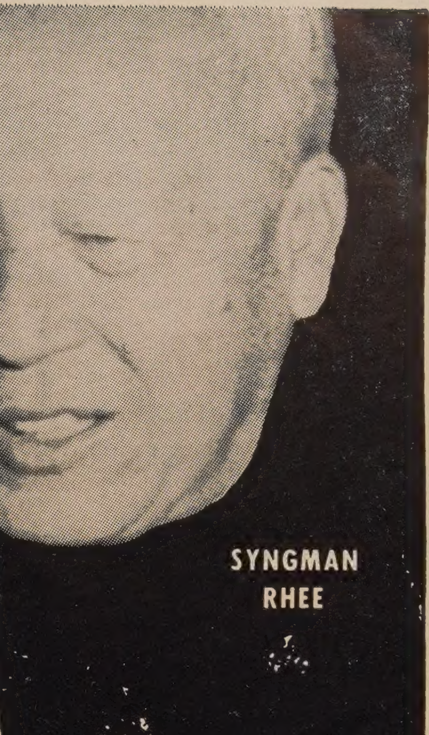
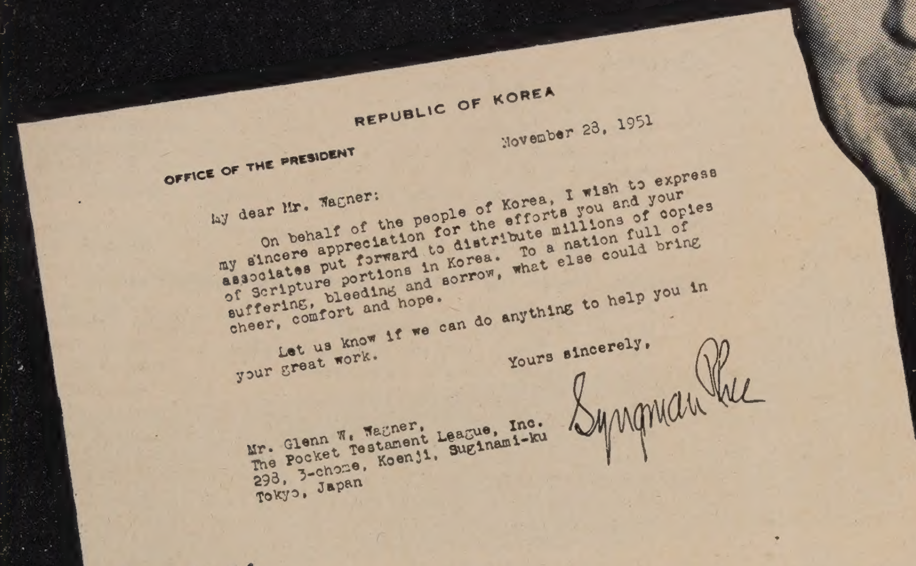
KOREA

SYNGMAN RHEE, President of Korea, makes a plea for Scriptures





REPUBLIC OF KOREA

OFFICE OF THE PRESIDENT

November 28, 1951

My dear Mr. Wagner:

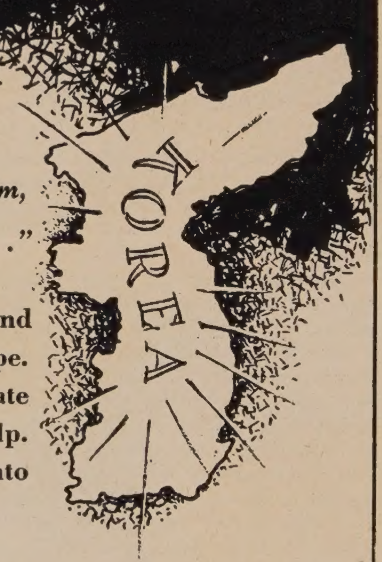
On behalf of the people of Korea, I wish to express my sincere appreciation for the efforts you and your associates put forward to distribute millions of copies of Scripture portions in Korea. To a nation full of suffering, bleeding and sorrow, what else could bring cheer, comfort and hope.

Let us know if we can do anything to help you in your great work.

Yours sincerely,

Syngman Rhee

Mr. Glenn W. Wagner,
The Pocket Testament League, Inc.
298, 3-chome, Koenji, Suginami-ku
Tokyo, Japan



"A certain Samaritan . . . had compassion on him, and went to him, and bound up his wounds . . ."

Korea is a wounded nation — bleeding in body and spirit — crying out for a message of comfort and hope. These suffering, sorrowing, dying people are in desperate need of the Word of God. Christian America must help. We must pour the healing power of the Scriptures into the grievous wounds of Korea's millions.

The POCKET TESTAMENT LEAGUE is now distributing Gospels in Korea. Will you help? We need your prayers! We need your money! Give now — for the need is desperate. The Word of God holds the only message of hope and comfort for Korea's suffering people.

Write for free copy "Korea" — a special edition of the PTL Quarterly

ALFRED A. KUNZ, EXECUTIVE DIRECTOR

The POCKET TESTAMENT LEAGUE, *Incorporated*
156 FIFTH AVENUE, NEW YORK 10, N.Y. • WITHERSPOON BLDG. PHILADELPHIA 7, PA.

Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

THIS MONTH

The best journalistic techniques today call for the wide use of good photographs. This is one of the premises on which the preparation of each issue of CHRISTIAN LIFE is based.

CHILDREN WATCH EAGERLY

But when your editors began work on the February "Tools For Better Teaching" supplement, they ran smack into a problem: where to get good pictures of evangelical Sunday school teachers in action? Our own files were ransacked. Friends were called. After a frantic search in every other photographic library we could think of, we came to the tragic conclusion that such pictures simply did not exist.

So CHRISTIAN LIFE staffers took their own cameras in hand and went to work.

One editor hunched up on a Beginner Department chair, camera in hand, throughout the worship service, picking up likely looking shots of the youngsters.

Another editor limited his activity to the Nursery Department (the photograph here of Miss Ruth Nordgren with her Nursery class in Chicago's Roseland Temple Baptist Church is the result). The experience was a delightful one—one which camera-happy CHRISTIAN LIFE staffers will probably repeat with more regularity. What we still can't dope out, however, is why more camera enthusiasts have not taken their hobby into their Sunday school.

Frankly, CHRISTIAN LIFE would like to see good pictures of evangelical Christian Sunday schools in action. How about it?

As you'll note from the "Tools for Better Teaching" supplement (page 25), quite a few of these pictures find their way into the Church and Sunday School Management section. This month they illustrate special top-notch articles to help Christian workers do a better job. Reprints of this authoritative section are available at fifteen cents each. (Minimum order—ten copies.)

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NEXT MONTH

Begin "With Wings As Eagles," a three-part serial by James L. Johnson, with action-packed drama set in the skies over Korea. Read this exciting real-life story and rejoice at the positive testimony of American heroes whose courage pays dividends.

Another special feature for March will be several articles on church music. Written by such prominent Christian musicians as Carlton Booth, Don Hustad and others, they will bring you authoritative tips on many phases of this neglected field.

And, of, course, Sunday schools across the nation will be watching for contest results, scheduled to appear in the big March issue. We're sure you'll be thrilled with the impressive listing of prize winners and how and what they won.

CHRISTIAN LIFE is published monthly by Sunday Magazine, Inc., 434 South Wabash Avenue, Chicago 5, Illinois. Copyright, 1952. Entered as second-class matter, July 6, 1948, at the post office in Chicago, Illinois, under Act of March 3, 1879. Additional entry as second-class matter at Cincinnati, Ohio. Subscription $3 per year; two years $5 in U.S.A. and Canada. Foreign subscription add $1 a year for postage. **Change of address:** six weeks' notice is required. When ordering a change, furnish address imprint from a recent issue. State exactly how magazine is addressed. Change cannot be made without both old and new address, including postal zone.

"know what, Spotty?

mommy's nice... she lets me help

with the ironing"

In her normal surroundings, Patty is happy because she's "at home." To avoid feeling lonely and frightened, a two-year-old must be made to "feel at home." One of Patty's first adventures away from her familiar surroundings is Sunday School and it becomes . . .

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and her teacher!

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READERS WRITE

Spiritual Clinic

Saturday I received my first copy of Christian Life and I must say I am sadly disappointed. In your Spiritual Clinic you take the eleventh chapter of first Corinthians and throw it out the window. . . . Please cancel my subscription here and now.

Goshen, Ind. Simon Bontrager

* * *

Habitually I look through a new magazine beginning at the back. This time this habit gave me a bad taste in my mouth which I trust will not spoil the good things in the December issue. My objection is to Dr. Edman's answer to the question concerning I Corinthians 11: 16. Practically all, if not all, of the most reputable translators and commentators of the Scriptures agree that the sense of this verse is as Williams gives it: "But if anyone is inclined to be contentious about it, I for my part prescribe no other practice than this, and neither do the churches of God." This passage . . . teaches . . . that woman is never to cut her hair, for if she cut it at all it is as though it were shaven in God's sight and this is a disgrace in God's sight and in men's.

Smithville, Ohio G. E. S.

"Mr. Texas"

I have just completed reading your article on *Mr. Texas* in which you give some of the background in relationship to the personnel involved. I do not understand why you left out one of the most important persons vitally related to the picture—Mr. Dick Ross of Great Commission Films, director and producer.

Portland, Ore. Frank C. Phillips,
Youth for Christ Director

* * *

Thanks for your informative article, "Behind the Scenes with Mr. Texas." If the film is anything like your description, evangelical Christians should praise God for Billy Graham's willingness to use this new medium of presenting the Gospel, and whoever the producer was for a fine job in translating the meaning of that Gospel to the screen.

Chicago, Ill. Allen Watkins

■ Christian Life *apologizes to its readers for not crediting Dick Ross of Great Commission Films for an excellent job in writing and producing "Mr. Texas."*—Eds.

More on Reading

. . . Denominations have not fully recognized the possibilities of the church library in furthering their Christian education program. My own denomination wrote a brief letter giving suggestions as to types of books we should have and sent a book catalog. A Methodist book store sent catalogs, plus a good handbook on organizing a library. Southern Baptist's bookstore sent a book catalog with three excellent pamphlets: "Preparing Books for Circulation," "The Value of Books," which is an inspiring address made to a group of librarians, and "Library Programs," giving suggestions for bringing the library to the attention of the Church. . . . Christians may not read more simply because they don't have much literature available, and because their leaders have not sufficiently realized its importance! . . . People do not read because they have not formed the reading habit. Comics, radio, picture magazines, television and other things have developed almost a generation of "lazy" readers. . . . If publishers and Christian agencies want to enlarge the reading public, they must put good things in light form. The average reader is not profound in his thinking. . . .

Mrs. Albert E. Bothwell
Oakland, Calif.

Templeton Campaign

Glad to see a report on Charles Templeton in your current issue. In November he had an eight-day evangelistic campaign here . . . under the auspices of the United Churches, with 3,400 present at the last meeting in the city Arena. The Lord blessed with hundreds in the "after meetings" seeking and finding Jesus Christ as Savior.

London, Ontario Rowland Hill

Helps Appreciated

I like . . . especially the helps I get from the Sunday school suggestions as I am superintendent of children's division and also of the primary department at College Place Methodist Church. . . .

Columbia, S. C. Mrs. A. J. Horton

* * *

I especially appreciate the articles concerning the full Gospel message. I know you have been severely criticized for these

Christian Life to Feature Radio Column

■ Beginning next month, Christian Life readers will be brought another exclusive feature—a regular monthly column highlighting behind-the-scenes news and developments in the field of evangelical Christian radio.

ELSNER

Edited by Theodore H. Elsner, prominent figure in evangelical Christian radio circles, the column will be the first of its kind ever presented to the Christian reading public.

On the air regularly as a Christian broadcaster since 1931, Elsner is Chairman of the Radio Commission of the National Association of Evangelicals. He was active in the founding and development of the National Religious Broadcasters. At the present time, he is a member of the Policy Committee and Executive Committee of NRB. A former businessman, he is founder and pastor of the Philadelphia Gospel Tabernacle.

articles, but I admire your honesty with the Word of God which to me is so clear on the subject, and your refusal to be prejudiced against the Pentecostal churches.
El Dorado, Kan. CHRISTINE CRAWFORD

Liked Statement

You are to be commended for your explanation in the December issue concerning the picture article on Joe Walcott, the heavyweight boxing champion. It is unfortunate that this was necessary, but your action shows again your anxiety to publish the very best magazine possible for Christians.
Whitehaven, Tenn. EMMETT MAUM

Picture Immodest

I appreciate many of the articles in CHRISTIAN LIFE, but one of the pictures in the article "These Teen-agers Are Not Delinquent" (Nov. '51) does not meet with our approval. It is the one of the girls in the athletic contest. To my notion, it looks anything but Christian. The Bible tells us to be modest.
Valley City, N. D. MRS. D. G. WALLIN

Mercy Ship Blessing

It was with great blessing to my heart that I read the article, "Alaska's Mercy Ship," by Dorothy C. Haskin in the December issue. I was one of the students from the Bible Institute of Los Angeles who was aboard the *Willis Shank* last summer.
Los Angeles, Calif. ARTHUR B. HOUK

Race Issue

I was very much disappointed and saddened when I read "Evangelicals Study Race Issue." What hope is there in the future of American Christianity when on one hand liberals follow the principles of Christ, but refuse salvation by His sacrificial atonement and on the other evangelicals accept His blood, but refuse to follow in His footsteps?
Arcola, Ill. JIM W. CUMMINGS

Welcomed Visitor

Your magazines are a real blessing in our home—a much welcomed visitor. For my meditations, I find such solid material and then when I wish to rest and relax, I find your fiction stories so interesting and challenging.
Wilmore, Ky. MRS. W. J. SHERMAN

* * *

I have decided that it [CHRISTIAN LIFE] is a necessity in my life. . . . I find the missionary emphasis and "World News" of special value.
MISS CLARA C. RICHMOND
Springfield, Mass.

* * *

. . . Your magazine is just what I have been looking for. It is Christ-centered, and encourages the preaching of Bible truths in lieu of the vain philosophies of mankind and mere social gatherings. . . . Could you tell me a church in Minneapolis that shows the films you advertise? I certainly would like to see these films.
MISS AUDREY JANICKE
Minneapolis, Minn.

■ *Any help from the audience?*—EDS.

The Upper Room
Daily Devotional Guide
MARCH · APRIL · 1952

World-wide Christian Fellowship
at the "Grass Roots"

At the "grass roots" . . . at the home level of individual living in family devotions and in personal meditations . . . millions of people around the world are experiencing the joys of daily fellowship with Christians of other lands, other creeds, other races, by sharing the same devotions in The Upper Room. Here is a concrete example of Christian unity unparalleled in the history of Protestantism.

The Upper Room is written to express the keenest insights of Christians of all parts of the world, without sectarian slant or theological argument. Here is neither debate nor propaganda. The Upper Room suggests helpful Bible readings, presents a scripture verse and a brief meditation, followed by a prayer and a thought for the day. Here is inspiration, comfort, spiritual growth, and world Christian fellowship.

The March-April number, covering the Lenten and Easter season, is now being distributed. Scripture, meditations, prayers, and thoughts for the day are appropriately chosen for this sacred period. Join now with families in mansions and cottages the world around, join with the great and the humble who each day find inspiration and help through sharing at least a few minutes of devotoin.

For distribution to groups or churches the cost is only 5 cents per copy when ten or more are sent to one address. Individual yearly subscriptions (six bimonthly issues) are 50 cents.

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You can SHATTE

Behind the silent barrier of the Iron Curtain, almost a third of the world's population suffer under the brutal bondage of communism. Many of them have, from the moment of their birth, lived under a tyranny which has vowed that it will pull God out of the heavens, and trample Him under the marching feet of the proletariat.

They have never heard a prayer, except to Stalin. They have never seen a Bible. They have never heard the name of Jesus Christ, except in contempt and derision.

Their situation seems utterly hopeless, for the same Iron Curtain that shuts them in also shuts out the missionaries of the Cross.

But wait—the Iron Curtain can be breached with the Gospel—and you can help to do it—through . . .

operation: power

Yes, OPERATION: POWER will shatter the Iron Curtain! For OPERATION: POWER is the name we've given to the gigantic advance program of missionary radio station HCJB, located in the heart of the Andes at Quito, Ecuador. And when this advance is completed, HCJB will be able to send the Gospel message winging anywhere on the face of the globe—*including all of the Iron Curtain countries.*

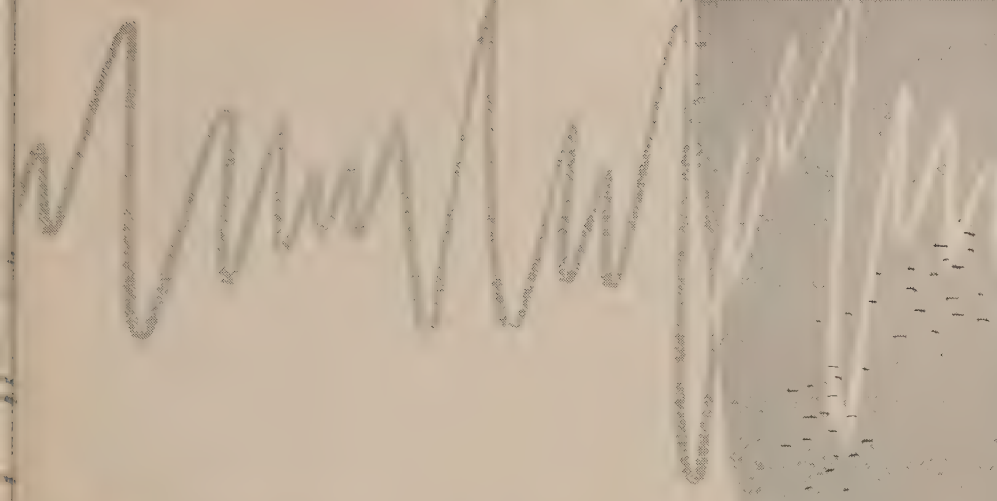
Even now—with a power of 12,500 watts—HCJB is sending Russian language broadcasts into Communist countries. But powerful transmitters in Red areas often hinder reception. New facilities for HCJB, including an increase of 100,000 watts of transmitting power, are desperately needed to insure sustained reception. For remember, HCJB broadcasts are the only Christian message that many listeners will ever hear.

where do you come in?

We've worked out a plan that enables you to share in OPERATION: POWER, even if you can't give any money. Here's how it works:

In order to obtain the necessary funds for this much-needed advance program, we're launching a nationwide NICKEL-A-MEAL plan. We have estimated that if 4,000 of God's people will give a nickel a meal for one year, we'll be able to successfully complete OPERATION: POWER.

Now if you want to be one of those 4,000, mail the coupon at the right to get started on your NICKEL-A-MEAL plan.



THE IRON CURTAIN!

but if you can't give there's still a way—a very important way—that you can help.

You can become a captain in OPERATION: POWER. As a captain, you're asked to give no money. All we want you to do is find ten Christian families who will join HCJB'S NICKEL-A-MEAL PLAN.

We'll send you complete instructions—illustrated material explaining the challenge of OPERATION: POWER—plus ten NICKEL-A-MEAL banks. In this way—by investing only a small portion of your spare time—you can help to shatter the Iron Curtain with the story of Christ's redeeming love. You can help make the Gospel available to an audience of 300 million in every nation of the world.

right now's the time to get started . . .

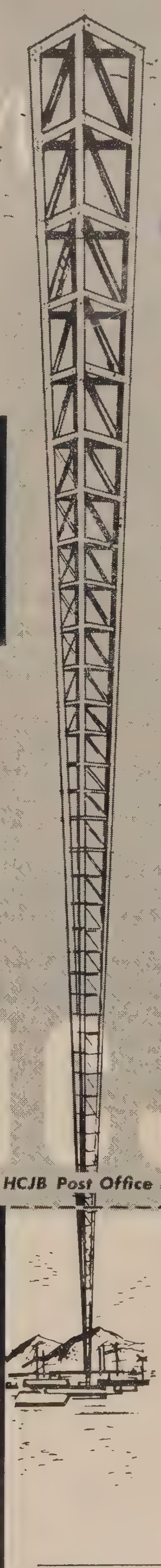
WHICH WAY WILL YOU CHOOSE?

If you're really serious about helping to meet this great missionary challenge, you can choose *one* of three definite steps:

1. You can ask for your captain's commission. This obligates you to give no money. All you do is to place ten NICKEL-A-MEAL banks in Christian homes.

2. You can ask for a NICKEL-A-MEAL bank to be placed in your home. Your family gives a nickel a meal for one year to help finance OPERATION: POWER.

3. You can ask for additional information, in order to have all the facts before you when you make your decision:



a quick look at

operation: power

purpose:

To increase the broadcast facilities of missionary Radio Station HCJB to 100,000 watts to cover the entire globe with the Gospel.

potential:

A listening audience of 300 million.

program:

An advance program that includes additional land . . . new transformers, transmitters, generators and other equipment . . . new studios. When completed, this program will give HCJB consistent global coverage, with a power of 100,000 watts.

progress:

Land has been purchased. Three giant generators are being installed. Ten curtain beam antennae are going up. *Gifts to date have accounted for approximately 40% of the total budget needed for* OPERATION: POWER.

HCJB

The voice of the Andes

HCJB Post Office Box 109 Wheaton, Illinois

mail this coupon—today . . .

Yes! I want to have a part in shattering the Iron Curtain for Christ and His Gospel of salvation.

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Friends and others will welcome them and in turn use them to help others. They meet common problems: "Why I Go to Church," "How to Pray," "One Church, Why many Denominations?" "Something for Nothing," "Are You Movie Minded?" "An Alarming X-Ray," etc. lead naturally to the Bible for further guidance.

Send $1 for a large supply of many fine tracts and booklets.

BACK TO GOD TRACT COMMITTEE

47 JEFFERSON AVENUE
Grand Rapids 2 Michigan

Statements Challenged

Certain statements within this article ("You Can't Keep This Man Down," CHRISTIAN LIFE, December 1951) are gross misrepresentation of fact with regard to The Christian Missionary Alliance. . . . The first exception to the article is with regard to the words "Himself a Phi Beta Kappa, Moseley urged the school to apply for a provisional charter to grant degrees, knowing this suggestion would meet with opposition from . . . the constituency to whose elected representatives the school is responsible. Their reaction, 'if you get more in your head, you'll have less in your heart.' " . . . I would assure you this is anything other than the conviction of the constituency of our Society. The second exception is the statement "Founded by Dr. A. B. Simpson, successful Presbyterian minister who started the C&MA in 1881 by resigning from the Presbytery of New York." . . . If you will check the history of our Society carefully you will find that at the time Dr. Simpson resigned from the Presbytery he had no thought whatsoever of founding The Christian and Missionary Alliance.

MOSELEY

REV. G. EDWARD DAVIS,
Central District Superintendent
The Christian and Missionary Alliance
Beulah Beach, Ohio

From Cover to Cover

CHRISTIAN LIFE is my favorite magazine. A missionary does not have time to read through all the magazines he gets but your magazine is generally read from cover to cover.

Columbia, S. A. KATHRYN LENTZER

* * *

I am thrilled and happy with this magazine. I like it because it has news of all the fundamental churches and their people and missionaries. I look forward to each publication with eagerness.

Culver, Ind. MRS. MILTON GOBLE

* * *

Your unique Christian magazine brings me much information and inspiration each month. Thank you for all you are doing to make CHRISTIAN LIFE the leader in its field.

Chicago, Ill. F. D. WHITESELL

* * *

I have enjoyed immensely every issue and received much blessing in the reading of its contents. The activities of missionaries in various fields is always of interest to me. . . .

Englewood, Col. HELEN SEAHOLM

C. L. to Servicemen

If you have the funds to do so, I would appreciate it very much if you could send three copies of your wonderful magazine free of charge for one year, effective with the January issue, to the following addresses: . . .

Hamilton, Calif. CLARENCE P. SMALES,
Chaplain (Capt.) USAF
Hamilton Air Force Base

■ *If you would like to help provide copies of* CHRISTIAN LIFE *for servicemen, you may do so by addressing your gifts to* CHRISTIAN LIFE *Servicemen's Subscriptions,* 434 *S. Wabash Ave., Chicago* 5, *Ill.*—EDS.

Placed

May I express my sincere appreciation for the "Help Wanted" section in your magazine. . . . I accepted a position here at Shelton College as a result of the advertisement which I placed in your magazine some months ago.

MISS SWANHILD AALGAARD
New York, N. Y.

Book Feature

May we add our word of thanks to the many commendations you are no doubt receiving on your feature on books for Christmas in the December issue . . . the whole thing is handled in a very competent, professional manner, and it is gratifying to see the book columns of a Christian magazine handled in such good fashion.

PETER DE VISSER, *General Manager*
Eerdmans Publishing Co.
Grand Rapids, Mich.

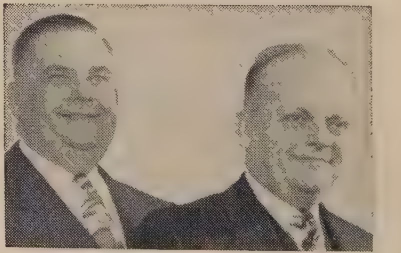
Christmas Program

The Christmas program presented in Calvary Baptist Church in Findlay on December 23, 1951, was adapted from the worship service by Nels Andersen ("The King Is Here," CHRISTIAN LIFE, November 1951). We found the service easily adaptable to our group. . . . I am grateful for such programs and will hope to see more of them in future issues. Will there be an Easter one?

Findlay, Ohio M. RACHEL GREEN

■ *Yes. Look for it in the big April issue. And don't miss the special "Tools for Better Teaching" supplement in this issue, beginning on page* 25.—EDS.

Christian Life Evangelists


EDSTROM ROE

■ Rich blessings are in store for you through the ministry of the CHRISTIAN LIFE Evangelistic Team, W. Douglas Roe and George Edstrom. During February they will be at:

Baptist Temple Church, Fall River, Massachusetts, February 10-17; Hilltown Baptist Church, Hilltown, Pennsylvania, February 24; Quakertown Youth for Christ, Quakertown, Pennsylvania, February 26; Twelfth Street Baptist Church, Allentown, Pennsylvania, February 27; Non-Sectarian Tabernacle, Phillipsburg, New Jersey, February 28.

Former Hollywood producer Cordell Fray (center) directs telecast.

TV's Variety Hour

by Dorothy C. Haskin

CORDELL FRAY, converted former Hollywood motion picture producer, has turned his talents to putting the Gospel on TV. The result is close cooperation between Pacific coast evangelicals and a program with a wide appeal among viewers of more than a million sets in the Los Angeles area.

The hour-long program at 8:15 on Sunday mornings over KLAC features a different choir each Sunday, all the favorite local soloists, spot announcements of outstanding Christian meetings, a flannelgraph Sunday school lesson for the children and, instead of a sermon, a twelve-minute panel discussion. Speakers are Christian laymen, politicians and preachers from many denominations. At Christmas and Easter, a play is performed by a group from Angelus Temple.

Los Angeles is a hub of a number of Christian Bible institutes and colleges, and during the winter months, choral groups of these young people sing on the program. Both the student choir and radio choir from the Bible Institute of Los Angeles have appeared on Inspirational Hour. Brethren in Christ, young people from Upland College, Nazarenes from Pasadena College, Pentecostals from Southern California Bible College, and, during the summer months, Baptists, Lutheran Assembly and other choirs have appeared on the program.

The list of panel speakers sounds like a roster of California's evangelical leaders. Clarence Young of Cloister Press in Hollywood is chairman and regular member of the panel. He is now a member of the First Presbyterian Church of Hollywood.

Emma Hughes is the other regular member of the panel. She is a school teacher, Baptist, and music director for her own church and San Fernando Valley's Christ Meets Youth programs.

The panel group discusses a wide variety of topics, such as "Why does a loving Father allow his children to go to hell?", "Why is it important to believe in the Virgin Birth?" and "Should Christians be interested in politics?" Discussions are informal, each person expressing his own views. Each week, Lawrence Young closes the discussion with a brief, but clear, invitation to believe in Christ as Savior.

The program is unique in that it has commercial sponsors. Usually there are four sponsors each Sunday. Some Christian business firms are able to include it only once in their advertising budget. Others, like Richardson Mill and Lumber Co., back it week after week. Sponsors have included a Pontiac dealer, a sliding door manufacturer, realtors, garages and several Christian book stores.

Cordell Fray, the producer, was originally approached by a friend who ran an advertising agency. He said, "Fray, I ought to have a religious program to round out my accounts."

Fray was eager to use his talents for the Lord. He had produced several Christian motion pictures, and was working for Moody Institute of Science. He grabbed this new opportunity to proclaim the Gospel and lined up young, handsome Chaplain J. Fletcher Coppedge to be master of ceremonies. And KLAC cooperated by assigning Betty Turbiville, one of their top-notch directors, to the program.

Inspirational Hour has been on for more than a year. No Christian principles are sacrificed, yet TV viewers of the Los Angeles area see the results of "They also may be one in us; that the world may believe that thou hast sent me" (John 17:21).

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Revival in '52?

TODAY religion is popular.

Church membership has hit an all-time high in the United States—fifty-five per cent greater than it was twenty-five years ago. Mass evangelism has returned to popularity with at least one evangelist figuring his last year's accumulative audience at nearly two and a half million.

This popularity of religion has quickly been reflected in other areas. Professional Hollywood, ever eager to capitalize on public whims, has turned out a record number of films based on religious themes. Scarcely a metropolitan newspaper exists which has not carried a serialized religious feature—from Thomas a Kempis' *Imitations of Christ* to Fulton Oursler's *Greatest Book Ever Written.*

In some areas this trend has been hailed as a great movement "back to God." While enthusiasm has reached the greatest height among the so-called "modernist" churches, there have been many evangelical Christians who have felt that the true revival or "spiritual awakening" for which they have been praying had at last arrived.

In the face of such events, what are the actual facts?

Are we on the verge of a genuine revival? Or is this merely a wave of emotionalism which has taken on a religious hue? Are we seeing the real power of the Holy Spirit at work in the hearts of men? Or do we simply have a fresh crop of spellbinders who are reaping the fruits of an atomic war scare?

The stakes are high: we cannot afford to be trapped.

If this is revival, then perhaps we have nothing to worry about. Simply dish up a little more of the religious fare we already are dealing out, and our troubles will be over. To pause and re-evaluate would be a waste of time; we must strike now while the iron is hot.

This may be the picture to the optimist—and the optimist may even be a true evangelical Christian. But there appear to be other factors to be weighed.

Stanley High, roving editor of *Reader's Digest,* for instance, points out that eight million Americans are being treated for neurosis. "The increasing dependence on the psychiatrist's couch is the mark of the decreasing dependence on the Christian church."

Referring to recent cases of corruption in government, High adds, "These fruits are a bitter crop indeed. How do you account for the fact that this year, when church membership is at an all-time high, public morals are at an all-time low?"

These are hard facts. To them could be added other dismal figures on the cost of crime, alcoholism and petty luxury and the declining per-capita giving to church and missions.

But even the most fatalistic fundamentalist would find the going hard today in attempting to prove too many pessimistic points.

Clearly, there is more optimism at the beginning of the new year 1952 among evangelical Christian leaders than has been apparent in many years.

For one thing, many have done a bit of soul-searching for themselves during the past year. As a result, a perceptible spirit of cooperation has marked their attitude toward one another with corresponding evidences of the Lord's blessing on their activities as a by-product.

For another, the very hope that a true spiritual awakening might come has served to sober the hearts of many believers. In some parts of the country this has led to outstanding evangelistic campaigns. In others, men and women have for the first time faced their failure to answer the missionary challenge. The result has been real missionary effort and blessing of the Lord. Elsewhere, revived interest in Sunday schools, Youth for Christ, street meetings has sparked interest in soul winning on a local level.

1952 Editorial Platform

1. **To make Christ known as Savior.**
2. **To awaken individual Christians to the reality of a spirit-filled life of power, love and holiness.**
3. **To encourage the formation of prayer groups for a world-wide revival.**
4. **To encourage a strong Christian family life.**
5. **To foster Christian vigilance in social and political problems.**
6. **To encourage revitalization of the local church through evangelism in the Sunday school.**
7. **To create and encourage missionary vision, interest and operation.**

Plainly, however, the possibilities for the future loom greater than the accomplishments of the past.

By now virtually all appear willing to agree that only a religious revival can save the country from going on the rocks—morally as well as spiritually. At the same time, it becomes more apparent than ever that human effort in itself—city-wide prayer meetings, evangelistic campaigns, etc.—cannot alone bring revival.

If spiritual awakening is to come, it must come down from God—the power of the Holy Spirit in a sweeping resurgence of confession and rededication on the part of the believer and conviction and belief on the part of the lost.

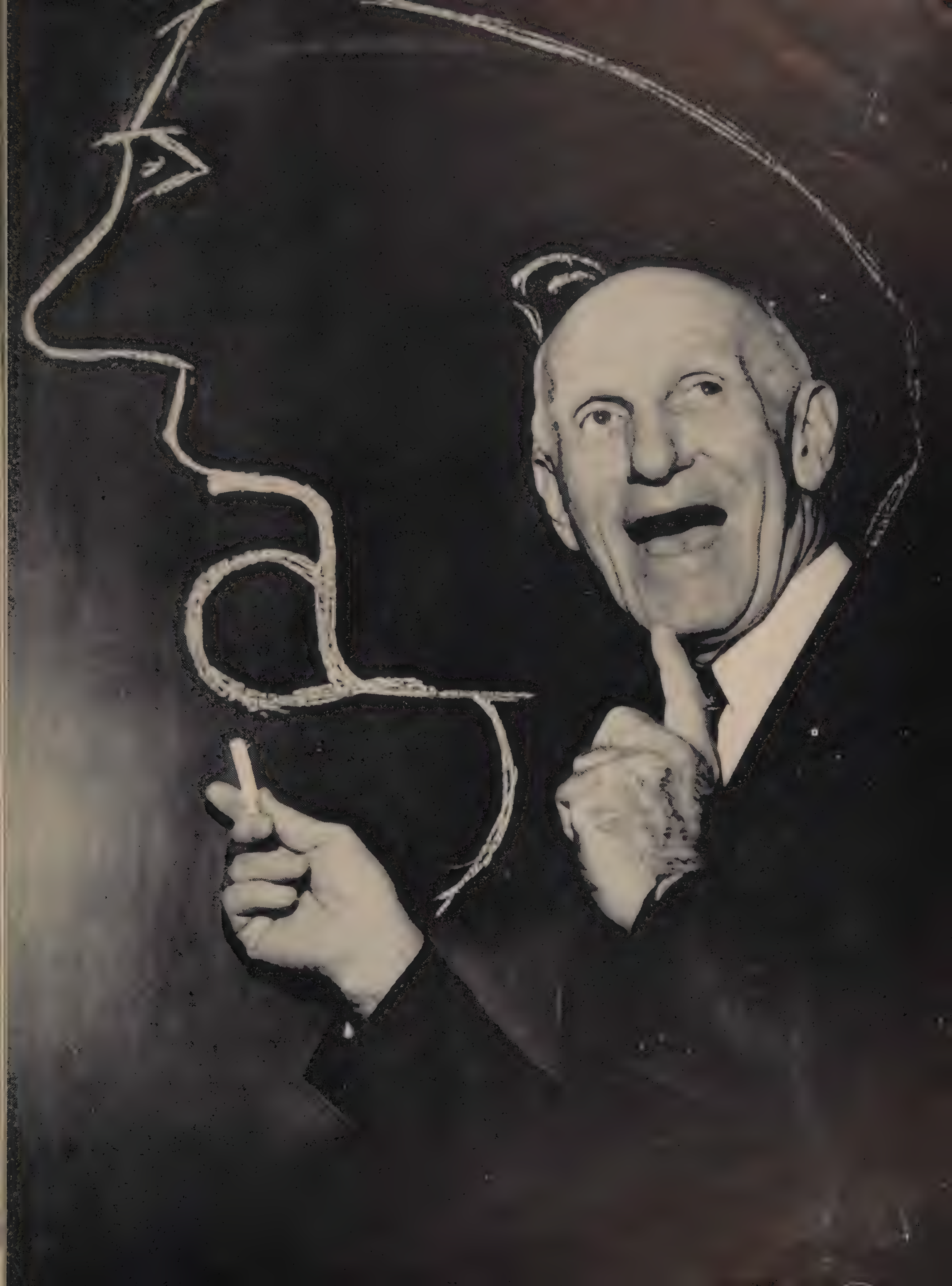
To the sober in mind and heart, there is little doubt that America has yet to see the power of God fall as in the days of Wesley or Finney.

Meanwhile, however, the individual believer can never lose sight of himself. Whether he likes it or not, he must face himself in the shaving mirror each morning. He can scrape off the whiskers easily enough with a reasonably sharp razor, but can he remove with equal alacrity the hindrances of his life to a personal, holier walk with his Lord?

To the Christian willing and brave enough to be honest with himself, the answer to that question—multiplied hundreds of thousands or millions of times—is the answer to the question as to whether or not the genuine spiritual awakening will come at all.

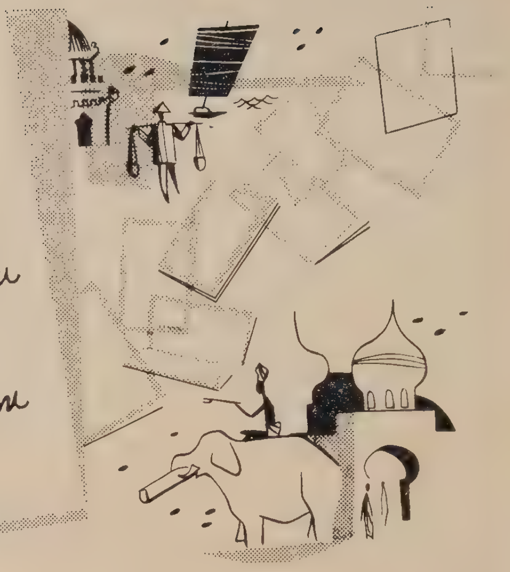
PICTURE OF SIGNIFICANCE ▸

■ Dr. Frank C. Laubach, pioneer missionary educator, has conducted literacy campaigns in 85 countries that have been responsible for teaching an estimated 60 million people to read and write. His contribution to Christian missions earned him the 1951 Roosevelt Medal of Honor, given by the Roosevelt Memorial Association.



"paper soul-winning" works!

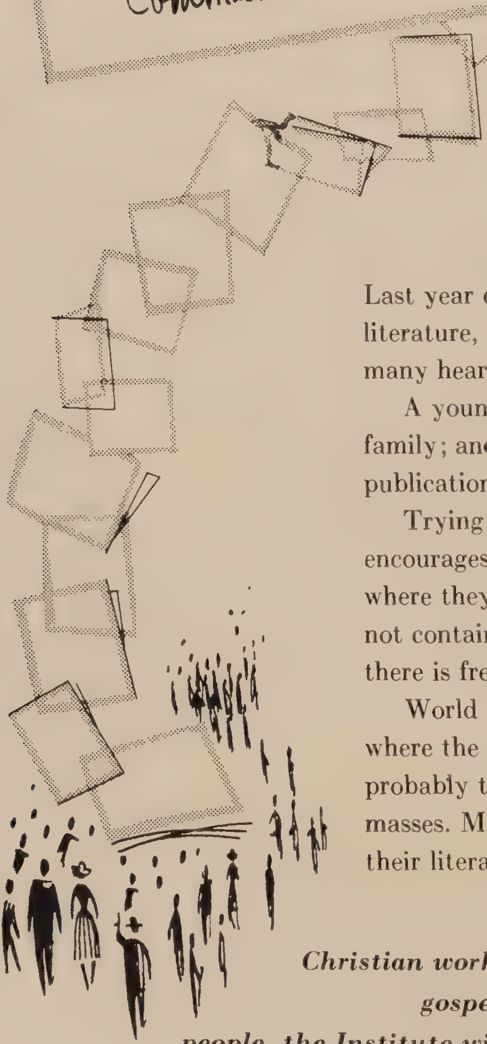
..."We used your books and tracts in a literature campaign in Germany. More than 175 were saved.. many of them ex-Nazis, Russian prisoners of war, or escapees from Communist-dominated countries."



... writes a Christian worker in Berlin

to the Moody Bible Institute

Colportage Department



Last year evangelical leaders in 59 other countries also used Institute literature, translated into 26 languages. Here are but two of the many heart-warming results:

A young Hindu in India was turned to Christ despite the anger of his family; and several university students in China, who tried to ban the publication of an Institute book, were saved through reading the book.

Trying to do the Lord's work in the most efficient way, the Institute encourages the printing of foreign language tracts inside the countries where they will be distributed. Printing costs are less, and the tracts do not contain the name of an American organization, against which there is frequently prejudice.

World literacy is rapidly increasing, and the printed page can go where the missionary often cannot go. Then, too, the gospel in print is probably the most economical and effective method of reaching the masses. Many cults have taken note of these facts and are distributing their literature all over the world at an alarming rate.

Christian workers everywhere are asking for Moody's gospel literature. As funds are made available by God's people, the Institute will continue its all-important task of supplying the gospel in print to a sin-sick world.

Moody Bible Institute
820 N. LaSalle Street, Chicago 10, Illinois
Dr. William Culbertson, PRESIDENT

Christian Life

Flight from Red China

by Leslie B. Flynn

Now it can be told: the thrilling, yet tragic, story of escape from Red China by Missionary George Cole and family—minus one.

A KNOCK came at the gate of the compound in Hweili, nestled among the hills of west China. The little Communist soldier bowed politely. "You are wanted at the police station!"

The missionary gave a start, then answered, "All right. I'll go!"

As George Cole said goodbye to his wife, both thought this was the last time they would see each other for awhile. The date, May 25, 1951, stood out vividly, for only the day before they had celebrated his birthday.

Outside the gate, Cole was sure something was going to happen. He and the other missionary at Hweili had agreed to stick together in all emergencies. So he suggested to the soldier, "Let's go over and get the other missionary."

"No, we don't want him. We just want you!"

Oh, thought Cole, painfully remembering that their senior missionary had been imprisoned by the Communists since February.

Noting that the soldier was short, even shorter than his gun, he mused, *The last mile ought to be a humorous one.* Taking advantage of his more than six feet of height, Cole strode rapidly through the town with the little guard chugging behind, trying to keep up without getting his legs tangled around his gun. People in the shops and streets were amused.

But events of the past few months were not amusing as Cole reviewed them. He recalled how he and his wife had come from the States in September 1947 under the Conservative Baptist Foreign Missionary Society. After language study at Shanghi, they had been stationed at Hweili, Sichang province, almost as far west as is possible to go without getting into Tibet. In that rugged, primitive country, with mountains rising higher and higher on the west, finally extending into the Himalayas, they had labored for two-and-a-half years. They had baptized twenty-five converts, a good record for green missionaries in a new work.

He remembers how by the end of 1949 the three large cities which formed a triangle around Hweili had fallen to the Communists. Then on March 23rd the Communists had taken over their town. For eight months

the missionaries weren't bothered in their work. Cole's English class of twelve fellows all quit because everyone became a leader in the city government. He had known they were communist sympathizers but was shocked to learn they were real party members.

However, the missionaries had carried on their ministry unhampered, holding street meetings, passing out tracts, dispensing medicine, preaching in the chapel. Though anti-American propaganda spewed out day and night, the people still liked the missionaries and welcomed them. For two-thirds of a year they labored under the delusion that their work would continue under the Red regime.

But when the Chinese Reds moved into the Korean conflict in November 1950, Cole saw the handwriting on the wall. He remembered how they had been ordered to register that month as enemy aliens, then politely told not to leave the city limits. Although still able to visit people, pass out tracts and hold meetings, he found these ministries soon coming to an end. They were not forbidden, but because of stepped-up propaganda which reached new heights of vituperation he became a spy suspect. Because it was dangerous to have anything to do with Americans, the people began staying away from chapel when the missionaries came. Obviously, the missionaries were to blame. When they stayed away from the services, the crowds came back bigger than before.

Similar reaction set in after visitation by missionaries. To call on people placed them under suspicion, for no sooner would the missionaries leave than visitors would come to ask pointed questions. Realizing that their work was over, they had made application to the local government and to the Police Department for exit permits just three weeks after their fourth baby was born on December 21.

He also recalled how things had gone on as usual until early on the morning of January 16 when the Communists had paid them a visit, ordering them out of bed. After a thorough inspection, they had sealed up the five rooms which contained their clothes, books and money. To break the paper over the door meant death.

For more than two months they had no money. They received no mail, nor could they send or receive telegrams. The story of Elijah fed by ravens was re-enacted in a different setting. When the missionaries ran out of eggs, a native Christian would come and ask "Need any eggs? Here are forty." Or when their supply of potatoes was exhausted, another Christian would come in with potatoes. Often the native pastor would come over, look in their refrigerator (a screened-in food box), see what was lacking and buy it for them.

One fellow gave the proceeds from twelve bushels of rice to Cole so he could buy vegetables. He hoped Cole would reimburse him some day but had no guarantee that he could. Said the Christians, "You eat as long as we eat."

Cole had written Mao-Tze-Tung, No. One Chinese Communist, for permission to go home. To Chou En Lai, No. Two Communist, he complained that their money had been locked up and asked if foreigners were to be starved. Both letters were sent by registered mail, but no answers came. Then Cole recalled how on March 26 soldiers had arrived to take the seal off, releasing their possessions and money.

The trip would be hard on the children.

Missionary William Simons visited Hannah Cole's grave in Fulin, China, last September.

And now as he strode rapidly through town, reviewing these events, leading the awkwardly puffing soldier a merry chase, he wondered what his fate would be when he reached the police station.

On arrival, he was given some forms to fill out, not only for himself, but for the other missionaries in the town. Suddenly it dawned on him: *These are exit permits! The letter to Mao-Tze-Tung was not in vain! Soon we'll be on our way to freedom!*

But his first burst of inward joy came to a halt when he thought of the obstacles. To begin with, it was a 1,500-mile trip to Hong Kong. The first 400 miles were overland through mountainous, rugged country, including three passes, one over 10,000 feet high in the clouds. This journey would not be easy with a wife and four little children, ranging from seven-year-old Georgie to nursing, five-month-old Ruthie. Besides, the rainy season had started, making some roads and streams impassable. The Reds had picked the worst time to grant travel permission.

The Communists demanded the almost impossible from the start. Though it was five o'clock in the evening when they handed Cole the exit forms, they ordered the missionaries to fill them out in Chinese that evening. They also demanded that their pictures be taken, developed and returned along with the forms before the end of the day.

(*Continued on page 82*)

Give God Time

By William F. McDermott

Man's impatience and anxiety often make him prone to "rush" God. In this challenging article, the work of the Holy Spirit is given proper place in the program of winning the lost to Christ.

IN the lonely, silent and fearsome desert of Arizona, the Indian reservation was one of the most isolated in America. Its denizens existed in poverty, squalor and paganism. Nothing seemed to perturb or excite them. They lived as aimlessly and as primitively as their ancestors did when Columbus opened up the new world.

The missionary was one of them, yet a "foreigner." They accepted him for his care of the sick, his kindliness to the aged and decrepit, his service to the blighted childhood of the reservation. Yet they cared nothing—apparently—for his Savior or for the little adobe chapel, with its steeple and tiny bell.

For sixteen years this saintly emissary of the Cross maintained his ceaseless vigil. When death of the flesh ended his earthly labors, they buried him, at his own request, in the sand not far from his beloved chapel.

The apparent fruitage of his ministry was pitifully small. One lone Indian boy was the only convert he could register for all the years of his service. But the Holy Spirit continued to minister to the little fellow, even though his earthly mentor and guide was gone.

Two decades passed. The boy grew tall and stalwart, straight as an arrow; he walked with quick, decisive step, with his shoulders back and his head held high. He gave the impression of one who knew where he was going, and was on his way. He was as noble a specimen of the red race as I have ever seen.

I shall never forget him as he stood one day in the pulpit of a theological seminary chapel in Chicago. He had been east finishing his college training and his Bible courses, and now was headed west as a missionary to his native tribe. He told the story of what he hoped to achieve for the kingdom.

"I was only a little kid of the tepee out on the desert sands," he said, "and I never expected to give up the blanket and the medicine man. My tribe had lived thus for centuries. Why not I? Only one thing broke into the stagnating monotony of my living. It was the little chapel and the strange, humble white man who haunted it. It took me a long time to get an understanding, but when I did the Savior became very real to me. One day about noon, when it was very hot, he and I knelt at that simple altar and I gave myself to Christ. He told me that Jesus, after His death, resurrection and ascension, sent the Holy Spirit into the world to be our comfort, guide and strength.

"I felt no hesitation about following the Holy Spirit's leading. He showed me the way to go and what to do, and I followed on. It has been a struggle, with discouragements and sometimes doubts. That was for my discipline, I know now. But the Spirit of God never failed me in a crisis. To Him I owe all gratitude, all devotion.

About the Author

William F. McDermott is a free-lance writer whose religious and other articles have appeared and are appearing currently in such top-flight publications as *Reader's Digest*, *Coronet*, *Collier's* and others. From years of newspaper experience, he brings a wealth of journalistic talent plus unusually keen spiritual perception into his task of propagating the Gospel through writing.

"Now I am returning to the same tribe, the same little chapel, even the same church bell, to minister in the name of the Christ Who died for us all."

The young man's faith and consecration were not in vain. He lived to see practically the whole tribe turn from its wicked ways and accept Christ, entering a newer, happier, richer and more ennobling way of life than its members had ever dreamed of.

Strangely, some incidents leave indelible imprints on our memories, while countless others are forgotten. In those seminary days nearly forty years ago, there was a procession of Christian workers from the world over to bring us messages. Yet this Indian youth, who spoke quietly and matter-of-factly about his impending missionary service, stands out as clearly today before me as he did at that hour before World War I. I have often wondered why.

Project Two

To awaken Christians to the reality of a Spirit-filled life.

It wasn't altogether the almost incredible story he told, for every missionary has a truth-is-stranger-than-fiction narration to give; nor was it just his witness of the power of God in a life. I think it must be in part because it showed me a way of life that a hard-driving, impatient soul like mine was not accustomed to. It revealed the patience of God in winning a single soul, and the echoing patience of the missionary in being God's emissary to win that soul.

Most of all, it was evidence to the working of the Holy Spirit, Who comes out of the timelessness of God to work in the "timeness" of man, but showing as He does that timeless patience and love are the essential elements in the service of the Lord. We should not ignore the time factors that we "must be about our Father's business," and that "the time is short." But we should, in this restless, hurrying age, remember also the command "Be still, and know that I am God." We must give God time to use us in His own way and for His purpose according to His will and His schedule. That is where faith comes in so powerfully.

One thing I have learned from this bit of missionary service is that in our impatience and anxiety for visible results we are prone to rush God. It is true that "Herein is my Father glorified, that ye bear much fruit," and that the heart of the Lord is gladdened by the fruitage that shows itself at once. But that is not necessarily *all* of the harvest. No date limit is set on our harvest, nor is it explicit that we shall do all the reaping. In fact, it is preeminently true of the Bible teaching and in life that "one sows, another reaps."

I have learned this to be true in rescue mission work. An Irishman by nature, with all the impatience, impulsiveness and hurry that goes with the breed, I always want to see immediate, visible results. And in this maddening age, I am far from being alone in that regard. Yet I realize that the missionary with the one convert, having done his all, stands in the sight of God equal to the one with thousands to his credit.

Nothing in recent years has borne this home to me more than the story of a "heap of rags." The scene was laid several years ago in the rescue mission maintained by the Chicago Christian Industrial League in the heart of the city's famous Skid Row. For forty-three years the organization has been working among the city's derelicts and down-and-outers.

The superintendent entering one day a dark side hall leading off from the main entrance noticed what looked like a pile of rags in a corner.

"Get that stuff out of here," he ordered one of the mission helpers.

"That isn't 'stuff,'" said the other. "That's a human being."

Such it was, a man who had reached the point of such drunken abandonment that he ate out of garbage cans and slept in gutters, on trash heaps and in doorways. He seemed more like an animal than a human being. He hadn't had a bath in a year, and was vermin-infested. His hair was matted, his face unshaven, his eyes bleary, and his tattered clothes were indescribable.

Rescue mission workers are used to that. They helped him stagger to his feet, put him through the "delousing room," burned his old rags, gave him a bath and put him to bed between clean sheets. When he awoke, after a long, delirious sleep, he was in a new world. Kindly hands brought him hot coffee and nourishing food. A doctor examined and prescribed for him. The people of God's outpost there on Skid Row prayed for him and with him.

Slowly his befuddled mind began to function, his besotted brain to work again. In keeping with his condition, he was given light tasks to keep him busy; he was invited to the Alcoholics Victorious (note: not Anonymous) devotions, where men who had cascaded as far as he had into the pit of delirium tremens gave their testimony of the power of God to "save to the uttermost," and of the redemptive love of Christ as manifested in their lives. Nightly he attended the rescue mission services, and saw other drifters from the Street of Missing Men come in for warmth and food, some to catch the vision of Christ and to be saved.

Many times he was invited to give himself to Christ; yet he would not yield. The mission workers did not badger him —instead they formed a prayer circle and interceded with God to reveal to him the Way, the Truth and the Life. They had faith that God in His own time would work the miracle of conversion. Their faith was not in vain.

Then came the unforgettable night. The Holy Spirit seemed present in unusual power, as testimonies, prayers, hymns and an earnest message bored into the stubborn heart and brain of this man. He was not unmindful of the help he had had; he was not ungrateful for what the mission had done for him; yet he would not take that final step of "I surrender all." But suddenly things began to look a little different; he saw not only behind him a wasted, dissolute life, but also ahead of him a bleak eternity without God.

(*Continued on page* 73)

Wisconsin Missions

by Lucinda Oakland Morken

MISSIONARIES are not all in far-away places.

In a cherry pickers' camp in Door County, Wisconsin, a serious-faced clergyman preaches the Gospel of Christ to an intent circle of listeners.

In a small mission church in the sandy region of eastern Jackson County, Wisconsin, a young Indian "brave" is explaining that same Gospel in the Winnebago language to his fellow tribesmen.

These men, members of two different church bodies, have one purpose—to bring the Winnebago to Christ.

Less than seventy-five years ago, there were no missionaries among the Wisconsin Winnebago—the remnant of a once proud, but peaceful, tribe that suffered removal after removal from lands granted them by the white men. No written language existed among the Winnebago at that time.

The Rev. Jacob Hauser of the Reformed Church founded the Winnebago Indian Mission near Black River Falls in 1878. Because of the language barrier, he did not try to hold meetings and deliver sermons. Instead he tried to work through the homes.

A few years later he was succeeded by Rev. Jacob Stucki. His son Benjamin is still in charge of the mission and boarding school, later founded at Neillsville, twenty-five miles away. Together with John Stacy, one of his first pupils, Rev. Jacob Stucki translated most of the Bible into the Winnebago language.

He labored for twenty years before bringing his first convert to baptism. Since then, however, a large number have been added to the church. The boarding school at Neillsville stresses religious instruction, also fulfilling state educational requirements for the first eight grades. Each year a class is confirmed, and many of the eighth grade graduates go on to high school.

At the Old Mission, Rev. Mitchell Whiterabbit now conducts the services every Sunday. A young Indian when he came to the Neillsville school as an orphan, he was educated there, then sent on to college and to theological seminary. He entered the U. S. Naval Chaplaincy, but did not see active service because the war ended before he was ready. Now he is back, serving as Rev. Benjamin Stucki's assistant pastor.

Wittenberg, Wisconsin, long has been the seat of evangelical efforts of another group, the Norwegian Lutherans. O. E. Morstad, the first missionary sent to the Winnebago by the Lutherans, started his work in a similar manner in 1884, visiting the homes and teaching the children. He, too, employed a native who could speak English—George Decorah—to help as an interpreter.

Three years later The Bethany Indian Mission and Industrial School was dedicated, and the first Indian child was baptised. The school at Wittenberg, in addition to religion and academic subjects, gave vocational training—blacksmithing, carpentry and homemaking. It went through many changes during the years of its existence, finally closing its doors during the Depression.

Project Seven

To create and encourage missionary vision, interest and operation.

Since 1936, the buildings have been opened for a month each summer for a large parochial school enrollment of both Indians and whites. The unusual feature of this school is the high-caliber teachers who volunteer for a month of teaching without pay.

The mission director and pastor is Rev. E. W. Sihler. He travels to the scattered flocks to preach in the orchards during cherry picking season or in the marshes during cranberry harvest. He regularly conducts services at Wittenberg and Wisconsin Rapids and at times goes to La Crosse, Holmen and Lyndon Station.

The Lutherans hope gradually to have the Indians accepted into the congregations of normally white churches, with an ultimate end to segregation of races.

Rev. Sihler supervises a refuge for old, handicapped or widowed Indians, a forty-acre tract with cabins, outside of Wittenberg. He also encourages an "adoption plan," whereby a church organization can "adopt" an Indian child simply by buying him a winter and a summer outfit. The child, in turn, must attend public school regularly and the Christian Summer School.

Both the Lutheran and the Reformed Missions operate clothing stores, where donated articles may be purchased for a very small sum.

Both groups also encourage the native handicrafts of bead work and basketry by marketing the Indian wares.

They have proved that mission work is not all in foreign fields.

N BUSINESS, FERVENT IN SPIRIT,
THE LORD" ... ROM. 12:11

During the past two decades, much of Grunigen's Christian work has revolved around the CBMC International.

One of America's most dynamic Christian laymen—a mortal enemy of the philosophy that would encourage a "lazy laity"—is this . . .

Exuberant Redhead

by Cedric Larson

IN JUNE 1950, about three weeks before Korea, the Navy Department through Secretary Francis P. Matthews extended invitations to thirty-eight representative Americans. They were selected on a national basis to attend the summer war-games in the mid-Pacific. One of the men to receive this coveted invitation was Arnold Grunigen, Jr., of San Francisco, one of the most active Christian laymen of our day.

The party of thirty-eight flew by clipper to Honolulu, where they were "briefed" on the maneuvers before joining a task force in simulated naval battles. Grunigen, with the rest of the party, spent eight nights and seven days with the fleet on an aircraft carrier before returning home. But to him this trip was much more than an unusual vacation, a problem in logistics or a dress rehearsal for the real thing. It was an opportunity to witness, and he tactfully used every opening that presented itself to tell officers and men about the God Whom he serves.

For many men, such a trip would be a landmark in a lifetime, but it was only an interesting episode in the busy career of Arnold Grunigen. On a weekend, he will frequently fly from his native San Francisco to Chicago, Houston or New York City. There he will speak and be back at his desk early Monday morning at J. Barth & Co.—members of both New York and San Francisco Stock Exchanges—where he serves as sales-manager in charge of the investment department.

During the past two decades, much of the Christian work of this exuberant extrovert has revolved around the Christian Business Men's Committee International. In 1936, a group of San Francisco businessmen began meeting together once a week for lunch and Christian fellowship. They formed the CBMC of the San Francisco Bay Region. The Chicago, San Francisco, Seattle and Detroit groups got in touch with each other, and the CBMCI was launched in earnest.

Grunigen has completed fifteen years of leadership in CBMCI, not only in the San Francisco Bay area, but internationally. He was a member of its original board of directors, which included such men as R. G. LeTourneau, well-known industrialist of Longview, Texas; Charles E. Gremmels of New York, and the late C. B. Hedstrom of Chicago.

The CBMCI chairman has been a key

man in San Francisco Bay area activities. The Victory Center on lower Market Street, for example, is a landmark known to all servicemen who pass through the Golden Gate city. Grunigen has had more than a decade of association with its weekly radio broadcast. Thousands of servicemen have been spiritually reborn or strengthened at the Victory Center.

In 1939 and 1940, when the Golden Gate International Exposition was held on Treasure Island, Grunigen and his associates had a vision of setting up a Christian exhibit geared to the scientific spirit of the twentieth century. They prayed much over it. The result was Irwin Moon's "Sermons from Science," which turned out to be one of the real sensations of the Exposition.

In the intervening decade, with World War II and its wealth of opportunities for service, a great portion of Grunigen's time, talent and substance have been expended in behalf of CBMCI work in general. As a keynote speaker, program organizer, radio preacher and layman who supports a score of worthy Christian enterprises, his fame has spread from coast to coast.

Everything considered, it seems little wonder that this human dynamo was chosen last October in Toledo at its 14th annual convention by the Christian Business Men's Committee International for the third successive year to head the organization and to guide its destinies through what promises to be an eventful 1952.

The previous year, the 13th convention of the CBMCI, with thousands of delegates from every state in the union, held at the swank Chateau Laurier in Ottawa, was planned and keynoted in large measure by its irrepressible, red-headed International chairman, Arnold Grunigen. It was a conclave that made the staid and conservative old capital of the Dominion sit up and rub its eyes, so great was the enthusiasm shown. But the Ottawans, habitually and traditionally undemonstrative, seemed to love it. They invited Grunigen to speak in some of their largest churches.

A puzzled Canadian brother, attending the convention for the first time, after observing Grunigen's brimming-and-bursting-with-energy manner for a few days, was overheard to say: "I guess that a human dynamo and phenomenon like Arnold could come only from California!" Some few uninitiates recoil slightly upon first contact with his apparent cockiness, but soon learn to attribute it to genuine zeal.

To appreciate fully Grunigen's amazing capacity for work, his spiritual maturity and his great success in whatever he tackles, one needs to go back a few years and note the upbringing and church background of this "ambassador in bonds"—as some of his Christian associates call him with a twinkle in their eyes.

Arnold Grunigen was born in San Francisco shortly after the turn of the century. His parents were natives of Switzerland. Their name was originally Von Grunigen, but somewhere along the line they dropped the "Von." They had two children, a boy and a girl. Arnold was educated in the San Francisco schools and in summers earned extra money selling magazine subscriptions.

As a boy of thirteen, he won a contest sponsored by the magazine publishers, topping 3,000 entrants throughout the nation. This enabled him to make his first trip East with his mother. As a teen-ager, Arnold was an avid baseball fan. His joy knew no bounds when he and his mother went as the guests of the publishers to attend the last and final game of the 1914 World's Series, when the Braves beat the Athletics four games straight.

His parents were members of the Plymouth Brethren, and his upbringing was in that faith. However, in about 1933, he became affiliated with Calvary Presbyterian Church in San Francisco. He has been one of the most active of its 2,000 members.

From his earliest years, his parents stressed the importance of practical Christian evangelism. Grunigen remembers that as a lad of five back in 1906 just after the earthquake and fire in San Francisco, he accompanied his father and a friend to a neighborhood street meeting.

He has been associated with inter-

Grunigen (second from right) seems equally adept at fishing for souls of men and women and fishing for inhabitants of the deep.

"THE VALKYRIE"
HONOLULU, HAWAII
BIG GAME FISHING
DATE
PLACE CAUGHT Koko Head
FISHERMAN GRUNIGEN
BOAT CAPT.
Weight Girth Length
SPECIES MAHIMAHI
TIME

denominational evangelistic work in San Francisco for twenty-eight years. From 1923 to 1930, he could be found regularly once a week at the corner of Third and Stevenson Streets (one-third of a block off Market Street, near the busy hub of the newspaper and financial area) taking part in open-air meetings to "hold forth the Word of life."

Looking back at it now, he says: "Street-corner evangelism is a great school for Christian witnessing. If you can stand up to that, you will find that hotel, club, office or drawing-room evangelism is really easy."

In 1924 Grunigen married Susan Weber, a young Christian nurse whom he had met at the Stanford University Hospital. While on their honeymoon in Hawaii, Grunigen preached in the Oahu County jail, spent a week at the beach at Waikiki and, incidentally, sold a large block of bonds to one of Honolulu's trust companies.

One day, as a blue-eyed lad of thirteen with a tousled shock of blond hair, young Grunigen went into the office of L. B. Mackey, an executive of the E. H. Rollins & Sons investment securities company in the heart of the San Francisco financial district, and sold him a magazine subscription. The youthful salesman showed such aggressiveness and enthusiasm that Mackey said to him: "Young man, if you ever decide that you want a job, be sure to let me know."

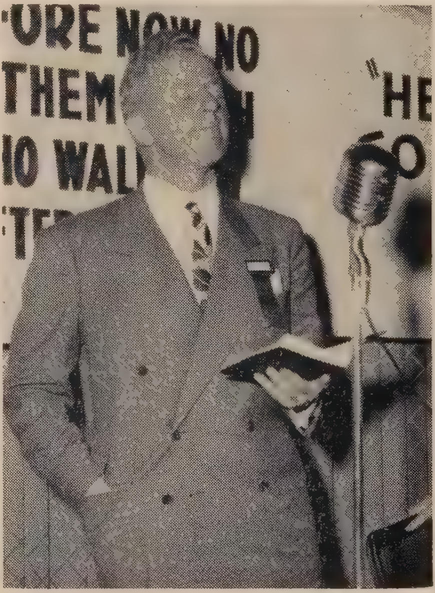
Less than two years later, Arnold decided to quit school and go to work. He remembered Mackey's promise. Upon contacting the executive again, young Grunigen was hired.

In March 1919, at the age of seventeen, Grunigen was given his first opportunity to sell bonds. He was sent to the San Joaquin Valley, where the firm figured that he could do no harm even if he did not succeed. After three days with an experienced salesman, he was sent to Hanford. There on the first day, he sold bonds and securities totaling $6,000 (a figure roughly the equivalent of $25,000 today).

Young Arnold stuck to that territory, experiencing the ups and downs that come to every new beginner. He advanced rapidly with the concern during the next several years. By September 1928, he was sales manager in charge of northern California, Nevada, Oregon and Washington, including the city of San Francisco.

Grunigen has gone steadily upward in his profession to reach his present position in charge of the investment department of J. Barth & Company's San Francisco office, a firm nationally known in banking circles. The high professional repute in which he is held by his colleagues is indicated by the fact that he is a past governor of the Investment Bankers Association of America, the greatest accolade that his fellow-investment bankers can bestow.

The human dynamo does not like the emphasis on distinction between clergy, laymen.



Grunigen has flair for felicitous phrases.

Grunigen served as executive manager of the U. S. Treasury's Victory Fund Committee for the 12th Federal Reserve District in the First and Second War Loan Campaigns. He traveled in most of the western states in this connection and was instrumental in raising millions of dollars for the war effort. Too, it gave him many unusual opportunities to witness for Christ.

The real significance of Grunigen's career is that the consuming passion of his life as a layman has been to make known the Son of God. Compared to that, in his eyes, banking is an incidental activity. And because he has lived this conviction openly before the business world, God has signally honored him in the banking business.

After the depression of 1929, his assets were almost completely wiped out. During the bleakest hours, however, Grunigen trusted God to supply his needs. His faith rode through the test, and God soon gave him "twice as much as he had before."

Arnold Grunigen excels as a platform man, and his voice carries an unmistakable ring of conviction. Although his workaday professional life has been spent in the "temples of finance and money marts," he is widely recognized as a man with no price tag on his convictions. His is a warm personality, for he is a sincere "second-mile Christian" who goes out of his way to help people.

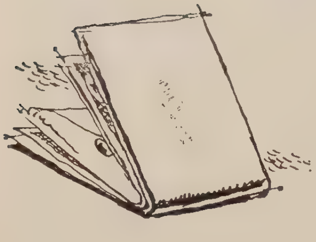
Grunigen talks to businessmen—privately and publicly—in their own language and rarely refers to written notes. He seems to have a flair for felicitous phrases, not fancy by any means, but dramatic and arresting.

He does not like the emphasis on distinction between clergy and laymen. Too often, he says, church members favor letting the preacher do everything. "We love to pay and let the pastor pray, and preach, and do all the work. The CBMCI is against that attitude. Clergy and laymen should merely be terms to designate those in full-time and spare-time service for God. But we are all on the firing-line.

"We of CBMCI are the Marines, if you please, volunteers, extraordinary, Rangers, Commandos. We go in, fill in, wade in, when the 'love of many shall wax cold.' And the purpose of this convention is to burnish, brighten, rub down and sharpen up our members." That is typical Grunigen talk that seems to wear well, even with repetition.

Grunigen believes that the business

(*Continued on page* 91)



Boardinghouse Thief

by Edith M. Scarboro

Peder faced a tough decision when the lost wallet was found under his mattress. What would Josie think of his choice?

PEDER Gregory slowly got up off his knees. He had to favor his game leg slightly. He wasn't as spry as he used to be, and he figured people looked on him as an old man because at sixty he was gray and slightly stooped. But he didn't feel old, nor that life was about over. At least, he hadn't ever felt that way until awhile ago.

Bewildered, he glanced around the little room. It looked much colder than it had this morning. But so much had happened since then. The *weather* was warm, though it was January, for this was the sunny south.

"Lord, keep me from being bitter," he prayed. *A thief! That's what they think I am.* The realization almost smothered him. He wasn't really a thief. But hadn't they found the missing wallet in his room, under his mattress? *Who put it there,* he wondered? Now he could never ask Josie to marry him. Nor testify to skeptical young Carl about the glorious saving power of Christ.

Suddenly the Scripture "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" popped into his mind. Was that what he had done? He had made big plans for today. And yet—he didn't think that he had made them apart from God.

Peder snapped off the light. He felt for the old familiar rocker and sat down. He had to think. He bowed his head in his hands, and his lips moved to repeat his prayer of awhile ago. "Lord, give me strength and wisdom. Work this all out in Thy perfect way to bring honor to Thee. Show me what to do."

Rather ironically, Peder recalled how cheerfully he had left for work that morning. As he leisurely walked the six small-town blocks to his job as meat cutter in Tanner's Grocery, he had silently talked over his personal plans with the Lord. Last night had been pay day. And today he had the last of the money to make up his one thousand dollar cash goal. Now he would be ready to put that down payment on the modest cottage he had spotted months ago. He would call Mr. Davis, the real estate man, about it in the morning. But tonight was to have been his big night. For tonight he had intended to ask Josie to marry him.

Peder had never cared for any woman at all in the ten years since his wife had died until he met Josie. Josie Clark was a sweet Christian, and she was kind and sympathetic. She had known sorrow, too. She had been a widow for eight years. Peder felt sure she returned his affections, and he had dared to feel pretty certain that her answer would be "yes." He would have a good chance to talk to her—alone—as he walked with her to prayer meeting. And on the way home, after she had given her answer, he had planned to tell her about the house. Not that a house would influence her. Josie wasn't like that. But they could complete their plans together, hand-in-hand.

And then, Peder remembered, his mind had turned to Carl, his young, handsome, fellow-boarder. Carl was hard, and he was critical. "Lord, somehow give me an opening with Carl. May I somehow *prove* to him that Christians are true, and not hypocrites," Peder had breathed.

Coming Next Month . . .
"With Wings as Eagles," a thrilling drama—action-packed—laid in hazardous skies over Korea, straight from the heart and pen of a World War II veteran. Don't miss James L. Johnson's stirring fiction feature, winner of CHRISTIAN LIFE'S Blue Ribbon award for March. First of three parts.

After Peder had reached the grocery, he had cut the meat with zest all day, looking forward to the evening. And at the close of the day, as he had neared the house which was home to him, he had looked forward to Mrs. Nelson's delicious Irish stew and, even more than that, to the chance to sit at the same table with Josie. But when he had opened the front door, there stood all six fellow-boarders, Mrs. Nelson and her daughter, Lessie. They all had stared at him oddly. No one seemed to want to speak-up, or even say hello. Fifteen-year-old Lessie was the first to speak.

"Uncle Peder." She hesitated. It had always thrilled him to be called "Uncle" by his younger friends. It kind of took the place of a family which he had never had. "Uncle Peder, Mama's wallet with twenty dollars is gone! No one has seen it. Have you, Uncle Peder?"

"No. No, of course I haven't seen it. I'm sorry," replied Peder.

"It's like this." Mrs. Nelson spoke up. "Right after you left for work this morning, Peder, I went for a bill to pay the milkman, and the wallet was gone. Carl was still here, and he insisted that we search his room. So did Mr. Gray. And also Mrs. Pitman. Then I searched most of the day. When Lessie came in from school, she helped me. But even when the others came in, and helped search, it hasn't turned up anywhere. Of course, we haven't bothered your room.

"Of course," his landlady continued, "we are all like one family, and I hate something like this. Naturally I don't intend to get the police mixed up in it."

Peder was tongue-tied. Surely, no one actually suspected him! Suddenly he noticed Carl grinning.

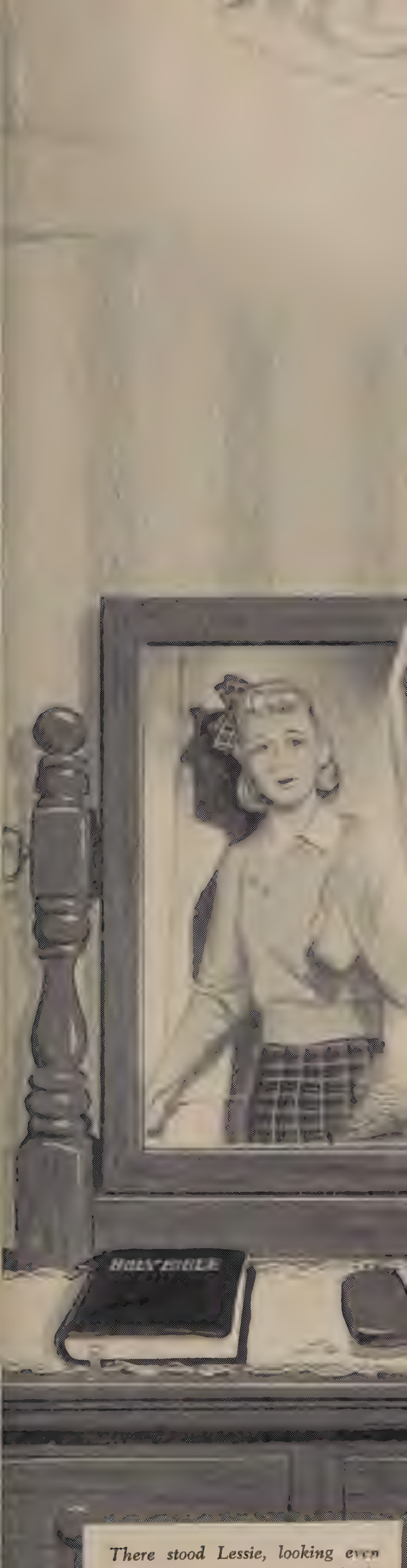
"Shall we search your room, Uncle Peder? Of course whoever got it probably has already done away with the wallet and may have even spent the money." He sounded a little sarcastic.

"Well, of course it couldn't be in my room," Peder said, hesitantly. He was thinking of the bankbook in his pocket showing his entry—twenty dollars—the twenty dollars which had completed his one thousand. He had gone to the bank on his lunch hour. Surely they wouldn't search his pocket!

"Listen!" It was Josie, coming to his rescue. "We are all sure that Peder didn't see the wallet, or he would have told us." No one seemed convinced. But Josie continued, "I think we should take up a little collection and replace the money for Mrs. Nelson. She is so good to us, and it wouldn't be hard on any of us. What do you say?" She had looked from one to the other.

Josie was like that, thought Peder. So considerate and thoughtful. Even above Mrs. Nelson's, "Oh, no!" they started to scatter to get two or three dollars apiece. Peder put his hand in his pocket to pull out his own wallet, and out fell his bankbook.

"Aha!" Carl cried. Then he bantered: "I'm the only detective in this bunch. Been putting money in the bank, Uncle Peder? Perhaps we waited too long to



There stood Lessie, looking even more scared than he felt. Slowly Uncle Peder snapped on the light.

search your room." Was he serious or just ribbing him, Peder wondered?

Peder coughed in embarrassment "Please," he said, "come on—before we take up this money—and all of you check my room. Just in case the thief hid it in there." He had tried to pass it off lightly.

As they filed up the stairs, some of them acted reluctant. They poked and pulled and even joked a little.

"I read where some guy kept his money between his mattresses," Carl jested as he flipped the mattress back. And then, there had been silence—dead silence. For there lay Mrs. Nelson's wallet. Finally she gasped. "It can't be! Not in here!" But it was. And the twenty dollars was gone.

Peder was too stunned to even defend himself. He tried to say, "I don't know anything about it." But they hadn't paid much attention. Instead, they slowly filed out. He caught one hurt, searching glance from Josie before she looked down and left.

All of that had been several hours ago. Mrs. Nelson had knocked later, asking him to supper. But he had excused himself. And he hadn't even gone to prayer meeting, the first he had missed in many a month. Things like this got around fast, especially in a small town. Everyone would know—soon. *A thief,* he thought. *And of course I can't blame them for believing it.*

A knock startled Peder. Someone to accuse him further—the police? Oh, no! Bracing himself, he forced a civil, "Come in."

The door opened and there stood Lessie—looking even more scared than he felt.

"Uncle Peder, I've *got* to talk to you a minute! Mama thinks I'm in the library."

Relieved, Peder said, "Sit down, child, sit down." He snapped on the light.

"Uncle Peder, you saw me coming out of your room this morning." Strange he hadn't remembered that. He had wondered about it at the time, but then it had left him.

"And *you* know you didn't take that money. So you must know *I* was the one who hid the wallet in here, don't you? But oh, Uncle Peder, I'm afraid—and I'm sorry. *Please* don't let them find out!" Lessie started to sob.

Peder was alarmed. He had always liked Lessie, but how could he shield her in this? What in the world had caused her to do such a thing, anyhow?

As though in answer to his perplexity, she continued: "I didn't really mean to do such a thing. I just did it all of a sudden." Then, paradoxically, her eyes sparkled through her tears. "But down—down at Johson's jewelry store there is a ring—oh so gorgeous—with a big red

(*Continued on page* 93)

They Lend Books to the World

by Edward W. J. Avey

London's famed Evangelical Library has made its collections available to the whole world.

FROM historic Baker Street, made famous in London by Sherlock Holmes, a long winding flight of steps leads to a treasury of evangelical books. There the climber finds himself amid the 100,000 volumes preserved for Christians by Geoffrey Williams, a converted actor.

He has brought together a rich and rare collection of the works of the Reformers and Puritans. To these he adds the latest evangelical books as published.

To find this wealth for the first time is, in the words of Dr. D. Martyn Lloyd-Jones, London's stalwart fundamentalist and self-styled Puritan, to feel in the precise position of the Queen of Sheba on the occasion of her visit to Solomon.

The visitor's book shows the signatures of evangelical leaders from all parts of the world who have climbed those stone steps to catch the theological atmosphere of the seventeenth and eighteenth centuries.

A regular visitor is William B. Eerdmans, Grand Rapids publisher, whose picture hangs behind the librarian's desk. His interest is expressed by the books he supplies from America, which British readers can no longer purchase because of currency restrictions.

The use of the library is not confined to pastors and students, however. The membership includes housewives, nurses, fishermen. In fact, people from all walks of life borrow books through the mail or come to the Reading Room.

Use of the library is open to all who pay a minimum subscription, equivalent to a dollar a year. The oldest member, a woman more than a hundred years old, reads books at home. The youngest, three-year-old Valerie Norton, regularly visits the children's section to browse among the books of Bible pictures.

When Dr. L. R. Elliott, librarian at Southwestern Seminary, Fort Worth, Texas, looked in at the library, he was surprised by the comprehensive nature of the collection.

"You have here all the books we are hunting for," he told Geoffrey Williams, "but which are too rare to find or to buy."

"That's easy," came the reply. "Just tell us what you want, and we'll send them across to you on loan."

By similar loans, the Evangelical Library has made its collection available to all parts of the world. There are some fifty overseas branches, including that at Veedersburg, Indiana.

In Alaska, Missionary Donald Stump circulates the library's books by dogsleigh. In Brittany, the Catholic stronghold of France, the branch is reported as "a quiet spiritual force," despite persecution and occasional open violence.

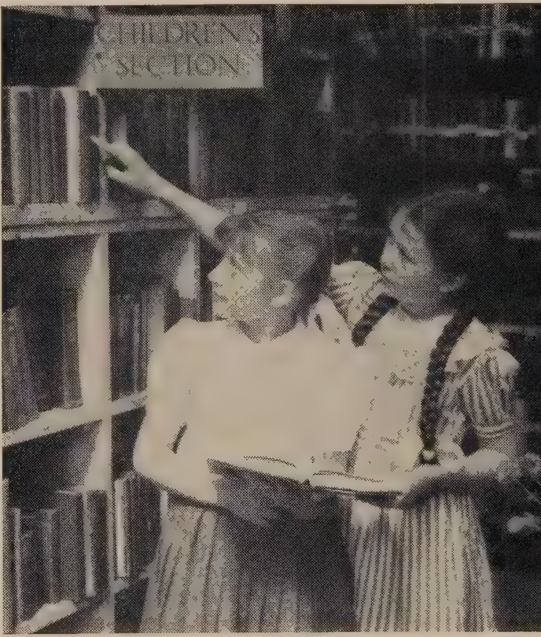
Books penetrate even behind the Iron Curtain into branches in Poland and Hungary.

"I don't know why," commented the librarian, "but we can send books into communist territory without hindrance. They cannot send funds out, but we send books in to keep a witness alive."

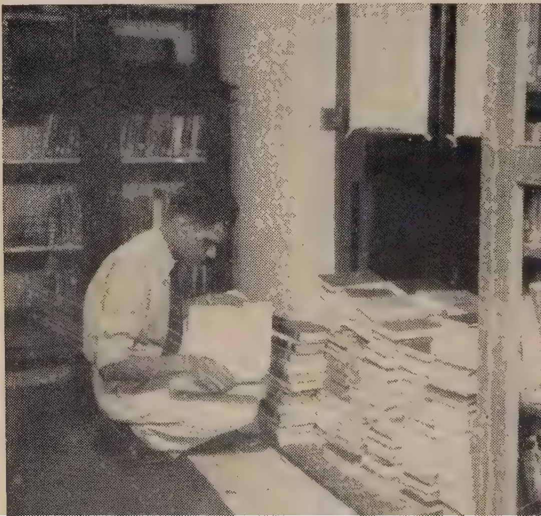
(*Continued on page* 88)

LIBRARY
78
EVANGELICAL LIBRARY

The treasury of evangelical literature is found on London's historic Baker Street.



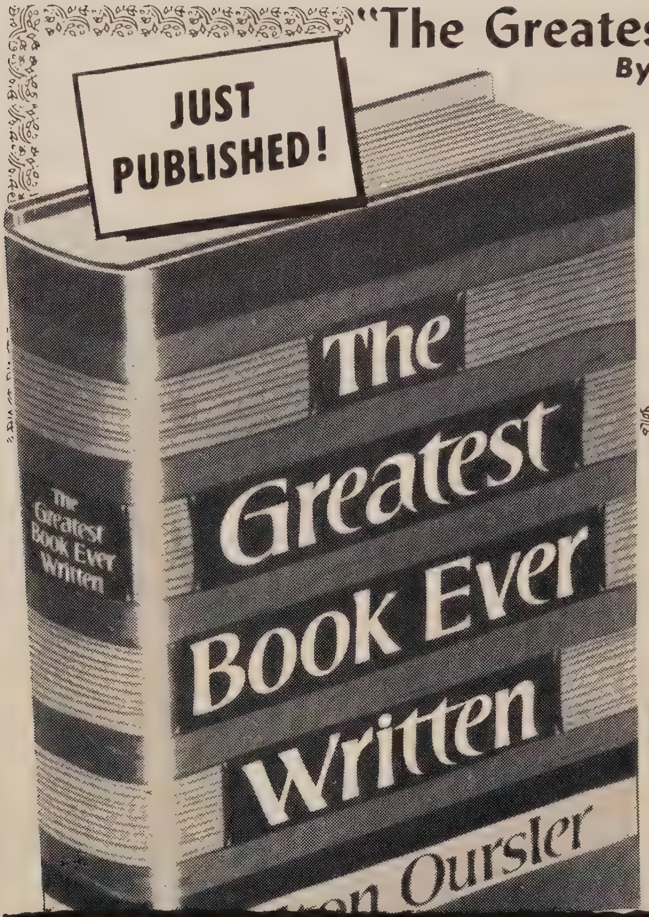
The library caters to all ages and interests (above). Books are unpacked (below) at Bombay, one of 50 foreign branches.



The library lends books—via mail—to many distant persons and organizations.

"The Greatest Book Ever Written"

By Fulton Oursler



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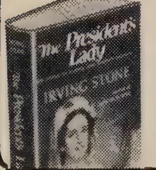

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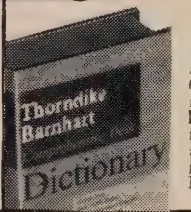

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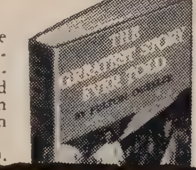

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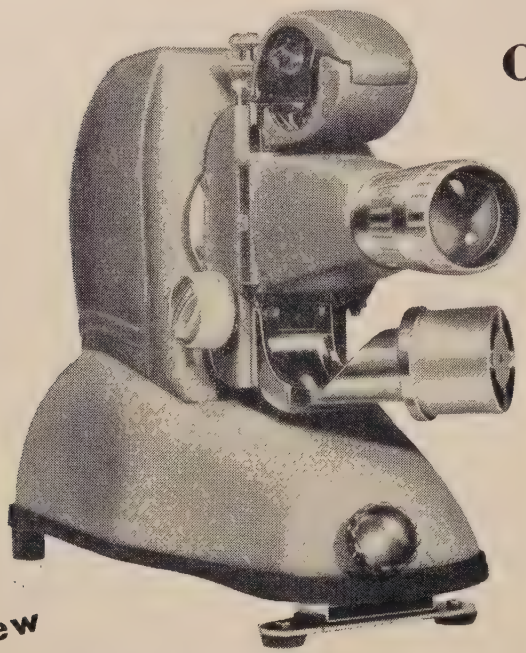

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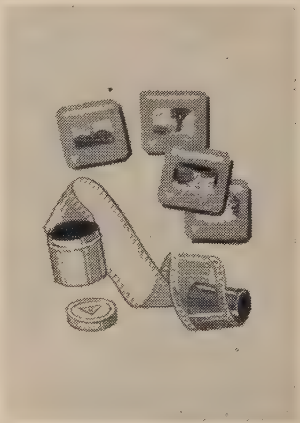

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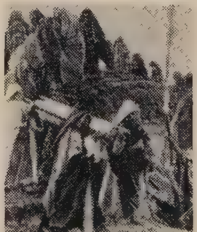

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TEACH THE LESSON

with still projected pictures

by ***Paul G. Kiehl***
Church-Craft Pictures

THE still projected picture—slide and filmstrip—is the "workhorse" in visual education. It does not have the glamor and excitement of the motion picture. But in down-to-earth teaching value—and this should be a very important criterion to a church teacher—the still projected picture has it all over the motion picture. Where the slide and filmstrip might be compared to "meat and potatoes," the motion picture would be "pie and pudding."

One must be careful, however, not to jump to the conclusion that the still projected picture excludes the motion picture. Just the opposite is true. There are certain teaching jobs where the slide and filmstrip are definitely inferior to the motion picture. Both still projected pictures and motion pictures have their place in the educational program of the church. The big responsibility for the church teacher is to select the right teaching tool for the right teaching job.

Briefly summarized, 35mm slides and filmstrips are excellent media for teaching facts while the motion picture excels in motivating to action. Slides and filmstrips are good teaching tools to "plow open" a given lesson unit. The motion picture will find good use in reviewing the lesson unit and tieing it together again. Slides and filmstrips permit concentrated study of detail and of individual facts. The motion picture rushes on to provide a general impression of the whole.

In analyzing the slide and filmstrip, we find that they are basically the same kind of teaching tool. We discover that their value and function in the educational program of the church are basically the same. The big difference between the two is the "packaging." The slide consists of a number of individual pictures, each individually handled. The filmstrip merely combines the individual pictures into a unit, which overcomes individual handling and "freezes" the individual pictures into a given continuity. For example, the new color filmstrip, ". . . And On Earth Peace," contains individual pictures from the slide set "Christmas Blessings." They were combined into one unit in the filmstrip, whereas they had been separate and individual pictures in the slide set.

It is true that there is another difference between the 35mm slide and the 35mm filmstrip, but this difference does not affect their use. The picture area in the 35mm slide is twice that of the picture area in the 35mm filmstrip. Technically, the 35mm slide, also known as the 2 x 2 slide, presents a double-frame picture while the 35mm filmstrip generally offers a single-frame picture. The teaching value of either is not affected by the difference in size of the picture since both will project to the same size on the screen.

The cost difference between the slide and the filmstrip likewise does not affect the teaching value, but it has an effect on the church school teacher as far as budget is concerned. The 35mm slide, double-frame in size, in cardboard mount, generally retails for fifty cents each. The 35mm filmstrip, single frame in size, retails from twenty to twenty-five cents per frame, with some exceptions. Both of the above prices are quoted for color.

There is, however, a difference between the slide and the filmstrip which does affect the church school teacher in teaching. The slide set, consisting of individual pictures, permits the teacher complete freedom in use. There is no "frozen" sequence of pictures; there is no difficulty in using a slide a second time for emphasis. The teacher can eliminate some pictures if desired and add others. Generally, the slide has no titles. This gives the teacher even more freedom in use. This freedom adds to the responsibility of the teacher, but in turn makes the teaching tool more flexible for molding to needs of the individual class.

In the case of the filmstrip, the teacher gets what may be termed a "canned" lesson. The pictures are "frozen" into a given sequence. In order to repeat an effective picture, the teacher has to turn the entire filmstrip back to the desired frame. In order to eliminate a picture or two, the teacher must hold her hand over the lens to block it out or pass over the picture rapidly. Most filmstrips have titles on each picture, which serve as "continuity" and "springboards" for teaching the lesson. Where the slide offers the teacher freedom and greater responsibility, the filmstrip presents the teacher with more or less a "prepared" lesson. Both methods have their good and bad points.

Where the motion picture finds good application in introducing and reviewing a lesson unit, the slide and filmstrip are in their glory when used to teach the facts of the lesson itself. With proper handling, the slide and filmstrip can be used to good advantage to introduce and review, but their best application comes in the actual teaching of the lesson. If it should be necessary to choose between the still projected picture and the motion picture, by all means choose the slide and filmstrip. For all-around use they offer the best training potentials.

In planning your use of the slide and filmstrip—and the use of all visual aids should be planned—arrange to use them more than once in teaching a given lesson unit. There are different ways of use, but the following will give you a jumping-off point. Use the slides or filmstrip once to give your class an over-view of the entire lesson. Use it again to give your class an opportunity to study the individual facts of the lesson. Use it again to test your class to see if they have learned the lesson. It is surprising what the second and third use of a slide set, filmstrip or motion picture do to increase the teaching benefit. Much of the teaching value of visual aids in general is lost by what may be termed a "one-shot" application.

For effective use of the slide and filmstrip, it is important that the local church and church school own its own slide and filmstrip library. Renting the slides and filmstrips is an expensive proposition from every point of view. Over a number of rentals, the church will pay out the purchase price without receiving anything except the service. In addition, the rental of slides and filmstrips takes valuable time of the pastor, teacher, and church secretary in booking, picking up and mailing back. Also, a church-owned slide and filmstrip

(*Continued on page* 68)

Whether you choose slides or filmstrips, use the "workhorse" of visual education.

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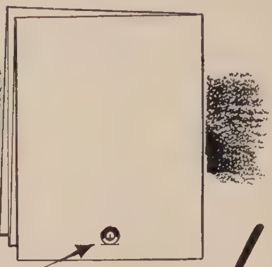

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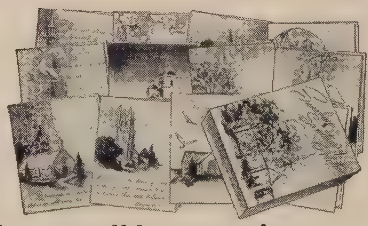

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HANDY WAYS with flannelgraph

by Alleene B. Wetherbe

DID you ever have the background on your flannelgraph board come tumbling down with figures on it during the most impressive part of your story? Or have you ever come to the end of your first scene, the children in absorbed and thoughtful silence, only to have something else claim their interest while you were preparing the second scene?

The following precautions will help you to avoid these and similar disasters:

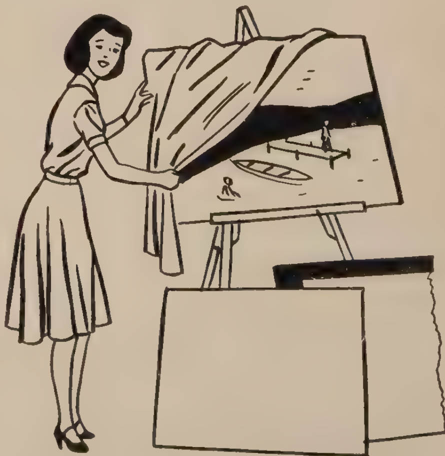
Prepare and cover all scenes before the children arrive. Arrange the first scene on the board, fastening background material securely in place with pins. Also secure with pins the figures which you want on the board at the beginning of the lesson. Cover this scene with a cloth large enough to fold over the top several inches. It can be removed quickly at the right time without pulling anything off the board.

Arrange and fasten subsequent scenes on large pieces of heavy cardboard or other rigid material. Pieces slightly smaller than your flannelboard can be used if you quickly cover your first scene when you are finished. The cloth cover makes a neutral background for later scenes.

If you use an easel, lean the extra scenes against the legs of the easel, back side out, and set them up at the proper time. If you use your board on a table or chair, slip the extra scenes behind the board and bring them out when needed.

Arrange the figures which you will place on the board as you tell the story. Lay these bottom side up in one or more piles, putting the one you will use last at the bottom of the pile and the one you want first on top. When the figures are all in place, cover them with a book or other object so the children's curiosity will not tempt them to disarrange the figures.

If you really wish to succeed with flannelgraph, *practice placing the figures and telling the story before you give the lesson.* The flannelgraph technique fixes stories in children's minds so clearly and permanently that it is well worth the effort it takes to become proficient in its use. END



You and your friends will enjoy mimeographing if you work according to the rules.

HERE'S HOW TO . . .

Take the Misery out of Mimeographing

by Faith Coxe Bailey

MIMEOGRAPHING can be a headache. First, it's hard to find someone who can cut a legible stencil. Running off the copies on a balky machine is another problem. And, too often, the finished product with its fade-out letters and messy blots of ink will give even somebody with 20/20 vision a real headache.

But mimeographing can be painless. And it can look professional. It's all a matter of knowing your stencil, your paper, your ink and your machine. And this isn't as formidable as it sounds!

Take paper, for instance. If you're mimeographing a church calendar, you'll probably choose a dignified white. But don't limit yourself to white if you're tackling your church newspaper, an invitation to the men's class dinner or instructions for this season's ushers. There's a rainbow of mimeo bond—green, blue, yellow, tan, grey, pink, buff, goldenrod. Fibril (or flecked) paper, with its rich, tweedy appearance, combines anything from yellow background and red flecks to dark green on light green. And some stationers now stock a vibrant red, as well as a deep green. Even construction paper, with its variety of colors, can be coaxed through most machines quite easily. And paper doesn't have to be regulation 8½ x 11. Try 5 x 8 or legal size 8½ x 14 for a change.

Without ink, there could be no mimeographing. But how often (except when it leaks) do you give the ink in your machine a thought? Have you checked to see if you can use the new Contac-Dri ink? It dries in seconds (you can throw away your slip sheets!), never shows through on the reverse side of a page and, because it's a water-base, washes off your hands and your clothes with ease. If your machine is a fairly up-to-date model, your mimeo service man can boil out your cylinder and replace your oil-base ink with Contac-Dri.

But no matter how neat the job, black ink can get as monotonous as white paper. You don't really want to do that menu for the choir banquet in black ink, do you? Why not present the choir's feast in lavendar, green, blue, brown or red ink? There's even a white tone for dark paper.

Change ink in the cylinder to do a color job? That's an old wives' tale. The lazy man's way is the best way. Just slap on a new ink pad either over your old pad or directly on the cylinder. Then take a sturdy brush and daub on your colored ink. Don't be afraid to use plenty. After you start running your copies through on the machine, you'll have to peel back the stencil and add more colored ink every forty or fifty copies. But you and the choir will agree it's worth the extra time.

And two-color jobs don't have to be relegated to the next-year-we'll-try-it-if-we-have-more-time category. Follow the rules and it's a cinch. First make sure as you're cutting the stencil that the area you want to print green is at least an inch, preferably more, away from the section to be printed red. Then on the front of your stencil, before you put it on the machine, outline the green ink section with green ink and the red with red ink. Next put your stencil on the machine, pressing down firmly on the clean ink pad. Quickly peel back your stencil, and you'll see two outlined areas, one to be covered with red ink, the other with green.

You've chosen your paper and your ink—but don't touch that stencil until you've planned your layout, or pattern, for whatever you're planning to mimeograph. Thinking of a program for the next Sun-

(Continued on page 60)

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How To Select

16mm Motion Picture Equipment

by Elmer G. Million

Director of Visual Education Fellowship, National Council of Churches

All too often, when a church or Sunday school gets around to buying 16mm motion picture equipment, the minister is the person stuck with the selection. And it's quite a problem.

Some affluent soul may have contributed money for this equipment. Hence the minister must try to please the donor in his selection. Or some church member may sell such equipment or have "connections." So the scope of choice is again limited. Also, the minister is likely to be more conscious of sanctuary (i.e., auditorium) use possibilities for the equipment than he is of Christian education (i.e., small group) use possibilities. Therefore, his choice tends in the direction of big, professional equipment.

For these and other reasons, the minister should work with a special committee on this particular job.

This special committee should represent the major program functions of the church. Women's mission organizations, youth groups, the various church schools and the men's brotherhood should be represented, for this equipment must serve all your church's 16mm needs. Of course, the pastor and persons with technical knowledge and educational experience are also on the committee. A man who knows amplifiers, an optometrist (or some "sight" specialist), a public school teacher who uses 16mm equipment in her teaching—such persons will make good members of this committee.

This committee setup is good for churches of all sizes. Large, small or medium, it makes no difference.

Now just a few notes of caution: *First,* plan to get quality equipment. Don't insult the Lord with junk. If you can't afford a good projector, then don't buy one. Rather arrange to borrow one from the public school system or some business firm. But, *second,* don't plan to soak all of your money into a projector. You will want to plan your expenditure with the costs of film rentals in mind. *Third,* don't consider buying a "silent" projector. There are comparatively few good silent 16mm films available for church use. And this situation probably will not improve. All major 16mm producers are producing sound 16mm motion pictures. Besides, you can run a silent film on a sound machine, but you can't run a sound film on a silent machine without damaging the film irreparably.

Some churches may be rich enough to afford two or more 16mm motion picture projectors. Hence a few churches make permanent installations of carbon arc projectors to handle their mass showings. They may also provide electric lamp projectors for use with smaller groups. But most churches will purchase only one projector. Therefore, *fourth,* you will want to get a machine capable of double duty—one that can be used in both sanctuary and classroom situations. In addition, you'll need to consider the purchase of an auxiliary speaker and a long focal-length lens. The local dealer you eventually contact for purchase of a projector can supply you with all information necessary for these extra purchases. For general guidance, however, consult *Using Audio-Visuals in the Church,* a manual available for 75 cents from the National Council of Churches, 79 East Adams Street, Chicago 4, Illinois.

And now for the *fifth* and final caution: consider this purchase in reference to your total needs and budget. Maybe your church also needs a filing cabinet for flat pictures or a slide and filmstrip projector. For all-around teaching purposes, the 16mm motion picture is perhaps the least significant of the audio-visual media. Don't go overboard with it.

With these cautions in mind, the committee should then (1) secure and study a good projectionist handbook and (2) secure and study information on all the well-known projectors. *The Audio-Visual Projectionist's Handbook* by Amo De Bernardis (available from Audio-Visual Publications, 150 East Superior, Chicago 11, Illinois, for $1) depicts six of the major projectors. It also gives, on page 32, names and addresses of twelve manufacturers of 16mm motion picture equipment. Not only will the *Handbook* help you get acquainted with the field, but it will also prove very useful as an equipment operations manual later on. Write the following persons for full information on all their companies' 16mm motion picture projectors:

Mr. Howard Marx
Ampro Corporation
2835 North Western Avenue
Chicago 18, Illinois

Mr. C. O. Baptista
Baptista Corporation
Sunnyside Avenue
Wheaton, Illinois

Mr. R. F. Petersen
Bell & Howell Company
7100 McCormick Road
Chicago 45, Illinois

Mr. C. R. Crakes
DeVry Corporation
1111 Armitage Avenue
Chicago 14, Illinois

Mr. Wm. G. Dwinell
Radio Corporation of America
6666 Lake Shore Drive
Chicago, Illinois

Mr. E. J. McGookin
Revere Camera
320 East 21st Street
Chicago, Illinois

Mr. George F. Burmeister
Victor Animatograph Corp.
Davenport Bank Building
Davenport, Iowa

Be sure to ask them for the names and addresses of their dealers in your area.

Before calling on local dealers, the committee should prepare a check list to guide them in their investigations. On a large sheet of paper, parallel to the long axis, let the committee list at least these items: name of company, name of model, cost, description, operation, pictures, sound. From the material you have, fill in information on the first three items. Some information for the other categories you can glean from your printed material, but you should wait to get most of this information at the dealer's shop.

Now the committee is ready to designate two or three people as a subcommittee to call on dealers and secure firsthand information on various projectors. One of these persons should be Christian educationalist and the others a "sight" and "sound" expert (an optician and radio repair man, for

(*Continued on page* 52)

You will want to get a machine that can be used in both sanctuary and classrooms.

"Our film program keeps all these projectors *Busy...*"

Members of the Travis Avenue Baptist Church Film Workshop grouped around their Filmosound projectors.

"...and the Filmosounds have proved themselves on the job!"

The Travis Avenue Baptist Church, Fort Worth, Tex., has one of the most advanced religious film programs in the world. As far back as 1942 the church was using films for extensive educational and entertainment purposes. Then, in 1946, a visual education department was established. Here both clergy and parishioners produce professional quality films to further the Church's work in every field.

Concerning the Bell & Howell Filmosound projectors owned by the church, Reverend E. L. Carnett says: "Our church has gone heavily into movies, using them for Sunday School lesson teaching, mission work study, Fellowship meetings, Young People's study, and Training Union, as well as entertainment fill-ins at functions sponsored by the Church. This calls for faultless projection . . . lifelike pictures and perfect sound. By meeting these requirements under all conditions, our Bell & Howell Filmosounds have proved themselves on the job."

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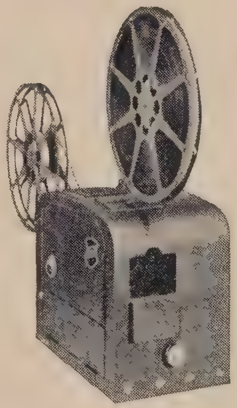

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Organization ....

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Consider the advantages of making up a slide set for your own needs by merely utilizing your existing film strips. Not only do you lengthen the life of your visual material indefinitely, but you have a flexible and intelligent slide series by mounting the single frames of your film strip in GoldE Aluminum 2x2 Snap-It Binders (with GoldE Filmasks). You can add all the 2x2 slides you wish—the result is a complete showing, a custom-made, to your individual needs.

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Ask your dealer to give you a 60 second demonstration on the **GoldE Index System** or write direct to the **GoldE Mfg. Co., Dept. CL, 1220 W. Madison St., Chicago, Illinois**, for more details.

BECOME A

Teacher's Aide

by John Van Puffelen

WITHIN your heart you have a deep longing to reach children for Christ, but you feel incapable of teaching them. Yet everywhere are young, receptive hearts. After clearing with the superintendent and teacher, here's how you can help:

1. Act as a departmental secretary. Although one of the most unglamorous jobs in the Sunday school, it's one of the most important. It includes sending cards to the absentees, notifying the children of special events and keeping the records straight for superintendent and teachers.

2. Share the teacher's burden by praying conscientiously for her and the work.

3. If you have a car, offer to pick up several of the children and bring them to Sunday school.

4. Do you have a flair for drawing or painting? Prepare pictures or paint flannelgraph material for the teacher's use.

5. Gather good stories and illustrations for children. The teacher may be too busy to collect and file them for future use.

6. If you have ability in woodworking—or some other creative instinct—use it to make objects or models.

7. Make your home the center of a neighborhood mission field. Open it once a week to the children, providing simple refreshments. Thus, you can make it possible for the teacher to reach local boys and girls.

8. Lay up treasure in heaven by investing in gifts, awards or objects for the group.

9. You can relieve much of the teacher's work by arranging furniture or assisting in discipline.

10. Good teachers are always on the lookout for new techniques that have helped others. Be on the alert for such novel ideas. "Buyers Guide" in CHRISTIAN LIFE will provide suggestions. Also compile a list of publishing houses which carry a good line of children's materials.

11. Follow up children's meetings with a visit in the homes, inviting parents to the church and Christ.

12. If you have original ideas, share them with children's workers. They may be very helpful and readily accepted.

13. If music is your talent, prepare the

(*Continued on page* 59)

Bible MAPS and Bible LIGHT

by Ralph Norman Mould

Director of Children's Work, Board of Christian Education, Presbyterian Church, U.S.A.

IT IS impossible to think clearly about the saga the Bible unfolds without a mental map of the territory. And one gets a mental map by looking at a real map!

Consider Abraham. He left Ur of Babylonia, traveling up to Haran in Mesopotamia, then going south into Canaan. Or consider the wanderings of the children of Israel, contained in the books of Exodus and Numbers. What does wandering mean unless one "sees" Egypt, the Red Sea, the Sinai peninsula?

Moses' look into the Promised Land means little unless one pictures him on Mount Nebo at the northeast end of the Dead Sea, viewing the panorama to the west and north—Jordan and the environs of Jericho. A good wall map, showing the mountains and valleys, the green and the barren wilderness, the relative locations and travel routes, can work wonders of understanding.

Jesus was far from a sedentary person. He was seemingly always "on the go" from earliest days: Bethlehem, the flight into Egypt and the return by another way. How can pupils understand this other way unless they see on a map the coastal route that avoided Jerusalem but led up to Nazareth? Or consider how certain names of places are indelibly associated with mighty acts and events in the life of Christ: Cana, Capernaum, Galilee, Gadara, Bethsaida, Caesarea Philippi, Nain, Samaria, Jericho, Bethany.

How much more meaningful is the Transfiguration if one links it with Mount Hermon on the north, over ten thousand feet higher than the Dead Sea one hundred fifty miles south. How thrilling can "come over and help us" become when one sees where Macedonia is! Paul was flinging back the frontiers for Christianity, now spread by his second missionary journey eight hundred miles distant from Jerusalem and finally carried to Rome, six hundred miles farther.

In teaching Christianity, we must remember that, among its glories, ours is a historical faith. It happened in time and space. It is factual. God moved in and upon human history. The story is personal, and persons have their roots in scenes, cultures and customs. Geography tells us much, not only about trade routes, clothing, food, architecture, migrations and government, but also about ideas and human emotions. "How can any good thing come out of Nazareth?" people once asked. To understand the question, we must grasp the way sophisticated southerners at the commercial and religious crossroads of Jerusalem looked on "hillbilly" Nazareth.

A good map aids in pupil understanding.

A good, sizable map before a class can help focus its attention, stir its imagination, provoke questions, lead to modern comparisons, throw light on social and moral issues of yesterday and today and yield insights into the Bible's message and God's truth.

Because our faith does stem from events in remote lands long ago, the teacher has the job of re-creating the scenes until time is leaped and space spanned. The pupils must come face to face, living and feeling, with Joshua, Jesus, Peter, Paul. As their lives take on flesh and blood, then comes the response of true learning.

So—via a map—go into the fearful wilderness, cross the blue lakes, climb the mountains, descend into the valleys, rest by the grey olive trees and enter the shimmering white towns until your pupils follow in His footsteps, then and now, in eager glowing faith.

END

How Do I Weigh as a Teacher?

by Virginia J. Venable

AM I weighed in the balances and found wanting by this eight point test?

1—Do I love my "job"?

2—Do I work at it all the time, observing life as I touch it, connecting it with the lessons I teach?

3—Do I try to make my class realize that Bible truth has a vital bearing on their lives and happiness?

4—Do I know the hobby or special interest of the members of my class?

5—Is that lesson from the Old Testament *real* to *me?*

6—Does each member of my class know that I love him?

7—Do I center all my teaching in Christ?

8—Do I pray daily for each member of my class, personally seeking his salvation?

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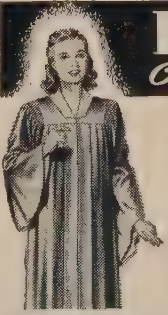

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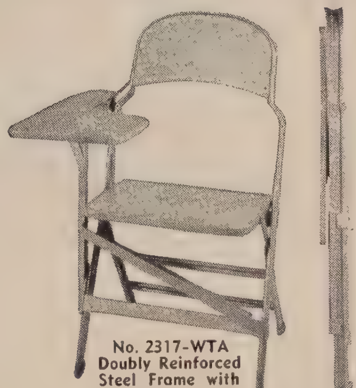

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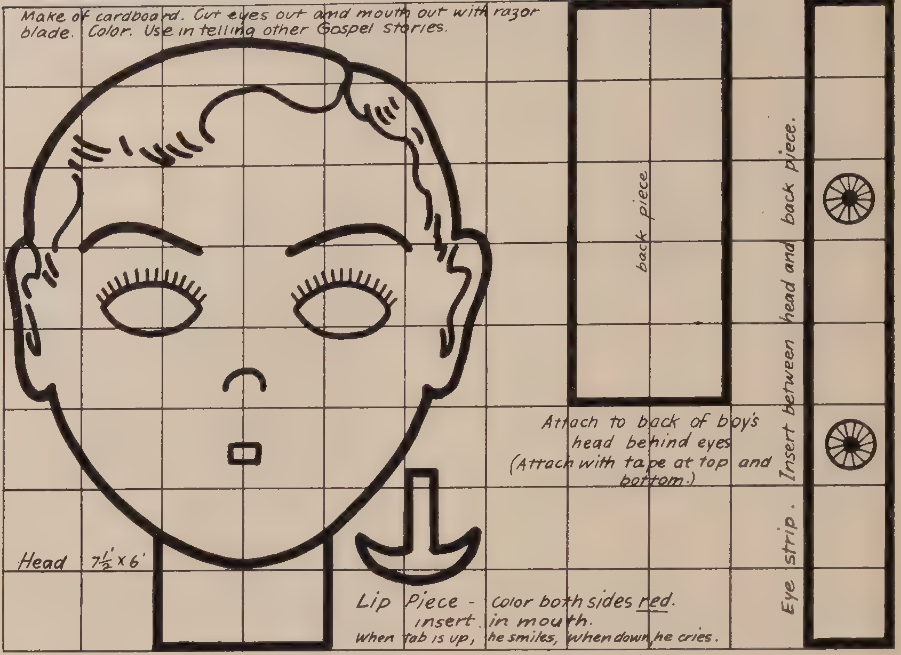
Make of cardboard. Cut eyes out and mouth out with razor blade. Color. Use in telling other Gospel stories.
back piece
Insert between head and back piece.
Attach to back of boy's head behind eyes (Attach with tape at top and bottom.)
Head 7½ x 6'
Lip Piece - color both sides red. insert in mouth. When tab is up, he smiles, when down, he cries.
Eye strip.

OBJECT LESSON:

Larry and the Loudspeaker

by Dorothea Boyd

THIS is Larry. Larry is just about the happiest boy in the world right now. See him smile! Daddy is taking him to visit the big, exciting department store in the city.

Whirling in through the glass revolving door, Larry holds his breath at all the dazzling sights and smells.

Daddy tells him, "Now, Larry, stay close to me so you won't get lost."

Of course, Larry promises. But he gets excited pointing at things and looking this way and that way, up and down and all around at all the wonderful things in the store. (Move eyes as you talk.) His eyes move back and forth as fast as his legs and feet go up and down. He's having so much fun!

"Look at that, Daddy! Look at that!" he says, pointing to the black train that races round the track and in and out of tunnels with the engine spewing smoke and with lights flickering and bells ringing.

But Daddy doesn't answer.

Larry looks all around for Daddy, first this way and then that way. (Move eyes.) But he can't see his Daddy anywhere in the crowd. Then Larry gets scared. He isn't happy any more. (Move lip tab down so that his smile is gone.) His smile is gone. Tears come to his eyes and roll down his cheeks. He's lost!

God says that all boys and girls are like Larry. We are all lost. (Isaiah 53: 6) Satan has many dazzling sights and tempting things around so that we take our eyes off our Heavenly Father and lose our way.

Then, just when Larry thinks he can't stand being lost any longer, a familiar voice comes from way up overhead. (Move his eyes upward.) It comes from the loudspeaker system that goes all over the store.

"Larry! This is Daddy! Listen carefully, Larry, and I will tell you how to find me."

Larry opens his ears as wide as his eyes. (Hold your hand next to Larry's ear to imitate him listening.) He knows Daddy's voice out of all the voices around him and knows that Daddy will tell him what to do.

You know, God has given us a wonderful loudspeaker, the Bible. (Hold it up.) He says in this Book, "I will tell you how to find Me. There is only one way and that way is by Jesus." (John 14: 6)

Because we all followed Satan and were led astray by his snares, we are all lost in sin. Jesus died for each of us. Jesus died for you. (John 10: 11) Hear His voice over the loudspeaker. (John 10: 27) Listen and believe. To believe means simply to trust and obey.

Larry trusts his father and obeys his Daddy's voice. So before long he's in his Daddy's strong arms and is happy and smiling again. (Make him smile.) Larry is safe and Daddy holds his hand tightly in his big one so that Larry can't stray away again.

If you come to Jesus, He will give you eternal life. (John 3: 16) He will hold you fast in his strong hand. (John 10: 28)

END

How About You?

YOUR own church organizations are probably using ideas and projects which could be of help to other Christians. Perhaps you have developed some helpful teaching or promotional techniques of your own. Send an account of these unusual and successful activities to Way To Do It, CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.

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let them SEE
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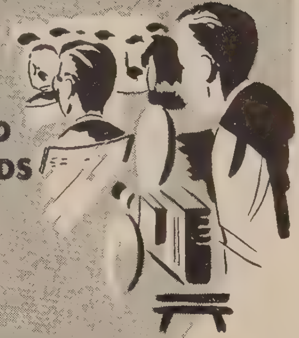

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- ☐ David and the Giant
- ☐ Elijah and the Idol-Worshipers
- ☐ Daniel in the Lions' Den
- ☐ Christmas
- ☐ Feeding the 5000
- ☐ Good Samaritan
- ☐ Prodigal Son
- ☐ Zacchaeus
- ☐ Triumphal Entry
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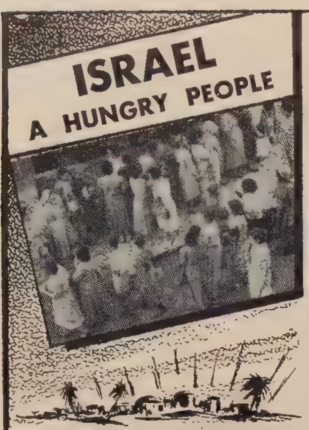

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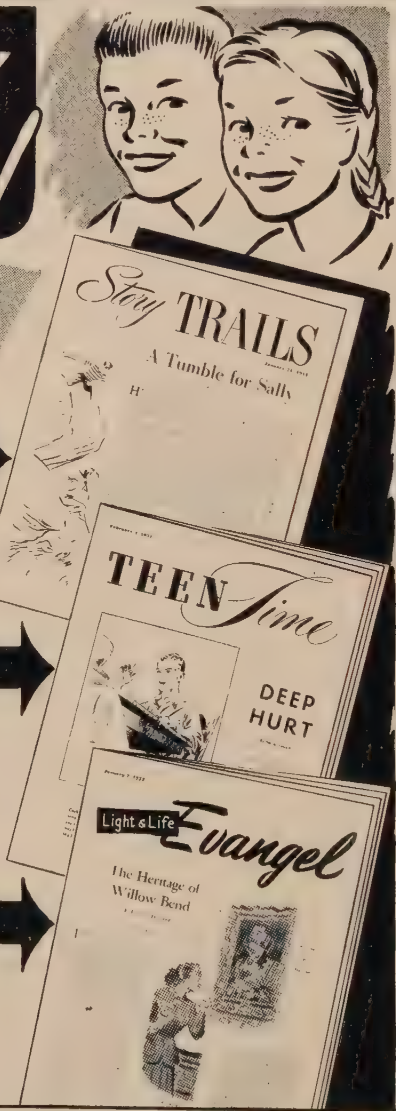

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SOLVE YOUR Bulletin Board *BLUES*

by Clarence McGaffety

DOES your church look as though the circus were coming to town? Ours did—that is, before we solved our bulletin board blues.

Up until that time, when a church member had a Sunday school social to herald, a choir meeting to announce or a youth gathering to trumpet, all he needed was a thumb tack or a railroad spike—depending upon the size of the announcement. The thumb tack might leave unsightly blemishes on the door jam, and the railroad spike often gouged hunks of mortar out of the wall, but the purpose was accomplished. The meeting was announced.

As a matter of fact, we probably would have gone blithely on our way, gradually tearing down the building around us, if the church board hadn't trapped us. As good as their original intention was, however, it took several months before we became squared around. Eventually, we saved our building from destruction and at the same time provided an effective bulletin board service. In the process, we discovered a number of principles which I believe are essential to the proper installation and maintenance of bulletin boards in the church.

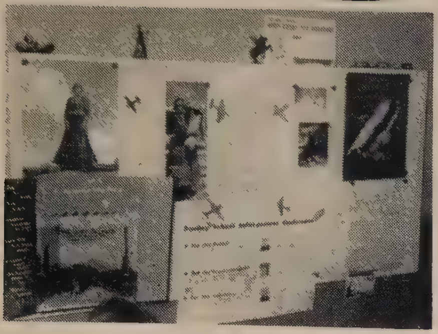
In the first place, it is obvious that a well-regulated church should not allow the promiscuous posting of bills. This practice is both unsightly and destructive.

In the second place, however, it is not enough simply to put up billboards. Their location must be carefully studied to take into consideration a number of factors. For one, the board should be in a location where it catches the eye and invites the passer-by to stop. When he stops, however, he must be able to stand comfortably without being shoved while he is reading. For this reason, a bulletin board immediately by an exit is not a good location unless there is sufficient room for the readers to avoid incoming and outgoing traffic. And it goes without saying that a bulletin board should not be hidden behind a door where only a prowling sleuth could find it. This matter of determining visibility and at the same time avoiding traffic are tremendously important factors and should be studied carefully in the arranging of bulletin boards.

In the third place, there should be adequate bulletin board space. One good way to provide this is to make a survey of the various organizations in your church. After you have found out exactly what their needs are, you can provide the proper number of boards. Often, one organization will require a single board for itself. On other occasions, one large board may serve several organizations. These boards should be properly designated so that no confusion results.

Finally, there is the all-important job of maintaining your bulletin boards. This cannot be done passively. Bulletin boards fall into disuse quickly if they are not posted with up-to-date and interesting ma-

(*Continued on next page*)



Made of perforated Celotex, this bulletin board is attractive in the Sunday school.

Make Your Own Bulletin Board

by Chuck Toelcke

ARE you looking for a way to make an attractive display board for your Sunday school? Here's one that's simple to construct, but very effective.

It's made of two panels of perforated Celotex, each twenty-four by twenty-four inches. This material, used in acoustical ceilings, can be secured at any store that handles building supplies. Fasten these panels directly to the stud partitions of the wall. You may also make the board of eight twelve- by twelve-inch panels, fastened to wood stripping which in turn is fastened to the wall.

Pin pictures to the board by means of wooden or plastic golf tees. These come in assorted colors and may be purchased very reasonably at any sporting goods store. If you wish to save the pictures and don't want them marred by holes, mount them on a larger sheet of paper before fastening them in place with the tees.

To make the bulletin board more attractive, especially for children, cut off some of the tees at a slight angle. Then cement small plastic airplanes to the tees with airplane cement. Small dioramas can be held on the board by wedging tees at the top and bottom of the diorama box.

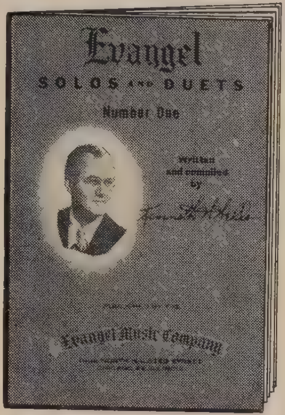
We have used a similar display board in our Sunday school for over a year. It has been very successful, since pictures can be secured to the board at many interesting angles, and the perforations make an "easy on the eyes" background. END

BULLETIN BOARD BLUES

(*Continued from preceding page*)

terial. A bulletin board chairman should be appointed for each group. That chairman should report regularly to his group on items of interest on the bulletin board. This not only makes the members of the group conscious of the board, but it reminds them of their responsibility to urge others to read the material posted.

There are all kinds of bulletin boards in all shapes and sizes. Some churches prefer to make their own. We discovered, however, that the high price of material made it more economical to secure ours from a standard supply house. END



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I use many object lessons to illustrate the awfulness of sin for my audience.

These regulation handcuffs represent sin.

Gospel Magic Is Here To Stay

says W. Douglas Roe

RAISE a quizzical eyebrow at the term "gospel magic" if you wish. But if you have ever seen a demonstration by the growing number of evangelists and pastors who are employing this new technique to present the Gospel, chances are you'll be impressed with the results.

In order to bring before readers the possibilities of gospel magic, CHRISTIAN LIFE this month interviews Rev. W. Douglas Roe, CHRISTIAN LIFE evangelist and executive director of Montrose Bible Conference. Known particularly throughout the East and Midwest for his evangelistic, Bible-teaching ministry, Roe is one of the first to pioneer in this method of dramatizing truths from the Bible. This interview was conducted by electrical transcription in Montrose, Pennsylvania.

Question: Why do you feel that gospel magic is an effective method of presenting the truths of the Gospel?

Answer: I personally feel that gospel magic, or magic object lessons, as we also call the technique, can be used through the eye-gate to the glory of God. They are especially effective because they attract men and women, boys and girls to the service.

Question: Do you feel that you also get real results from meetings of this sort?

Answer: Definitely. Ministers of churches where I have conducted meetings would testify to this effect. In a recent evangelistic campaign, for instance, the first decisions for Christ came on Saturday night when we presented the gospel magic. There were twenty-seven decisions—half of them adults and half of them boys and girls.

Question: Suppose some pastor, Sunday school teacher or young people's leader might be considering the possibility of use of these magic object lessons? Do you have scriptural basis for recommending their use?

Answer: Yes, I think I do. If magicians today claimed supernatural power, such as the Egyptian wizards did, then all magicians would be an abomination unto God. In Deut. 18: 10-12 we read that the charmers, the necromancers, the people with familiar spirits, the Egyptian wizard and all such were an abomination unto God. It was because they claimed supernatural power, a power that belongs to God. There isn't a magician today, even among those who don't claim to be Christians, who claims supernatural power. In fact, some magicians have done a great deal to expose mediums and witchcraft.

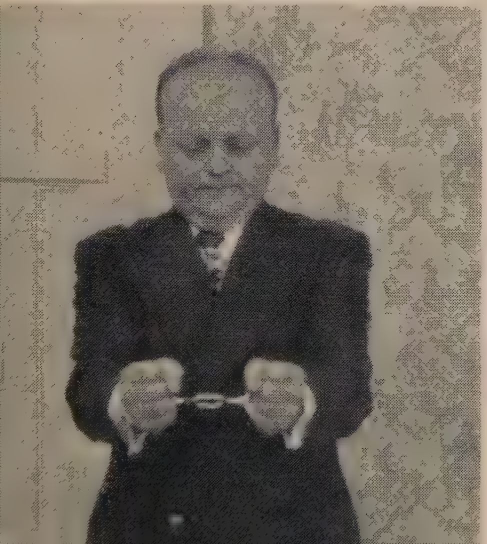
Moreover, if we say all magic is an abomination unto God, what are we going to do with Daniel, a man of God, a prophet of God, a man of prayer, about whom we read in Daniel 5: 11 as being made the master of magicians?

Question: Can you give us the names of some other evangelists or pastors who use gospel magic effectively.

Answer: There are many godly men using this form of teaching today. Two men in particular that I have known down through the years use magic object lessons very effectively. One is Dr. Warren Filkin,

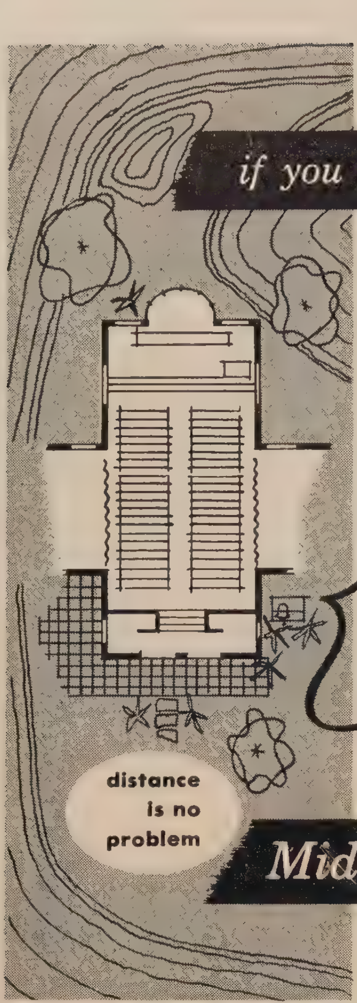
(*Continued on page* 44)

Someone from the audience handcuffs me.



This red bag represents the blood of Christ.

My hands come out free from bondage.



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NEW

BE A

Picture Collector

by Flora Sprinkle

AS A Sunday school teacher, you may have experienced defeat for the lack of so small a thing as a picture. Perhaps the bulletin board needed only a bright flag to make your special announcement attractive and complete. But you weren't an artist and couldn't find a flag picture. Result? The bulletin board was dull, its message unconvincing.

Or you may have realized that the climax of your lesson could be made effective by a suitable picture. But you didn't have time for a prolonged search. So your present-day application of Bible truth made little impact on a half-dozen indifferent pupils.

A picture file would have rectified both these situations. If you set up such a file as part of the Sunday school's equipment, everyone may bring contributions.

Choose a librarian to classify the pictures and arrange them in manila folders. There should be a folder for *animal pictures*, another for *foods*, one for *flowers*. Sort pictures of people according to the class age groups, labeling each folder accordingly. Place groups of children and grownups under the heading of *home* or *family*.

A folder labeled *special days* holds pictures usable for Christian and national holidays. As the file grows, re-classify these into *Christmas, Easter, patriotic,* etc.

A *missions* folder will contain pictures of foreign lands. In one labeled *worship*, include pictures of people at prayer, Bibles, churches and pictures of Jesus. Have one folder for *transportation* or *travel*, another for *vocations*. The *miscellaneous* folder will contain pictures which are hard to classify.

Sunday school workers find many uses for these pictures. One teacher secured outdated folders advertising religious calendars. The clear reproductions of Sallman's *Head of Christ* found their way into many handwork projects for young children.

Older children enjoy notebook and poster projects, using pictures to make their work attractive. Younger children may make picture books for shut-ins. Memo pads, calendars and similar gifts for parents or friends also are good projects, and small pictures add to their attractiveness.

Magazine pictures are useful for flash card stories at children's services. And as you continue to collect pictures, other uses will occur to you.

Magazines are the best source of picture-file material because of the quality of paper and great variety of subjects. Other sources are calendars, greeting cards, seed catalogs, Sunday school visual aids and ads.

Once you begin to realize the value of such a file, you won't be satisfied until you start one of your own. It doesn't cost a penny, but it yields big dividends. END

File the information and helps in this special teaching supplement.

TWO OBJECT LESSONS FOR FEBRUARY

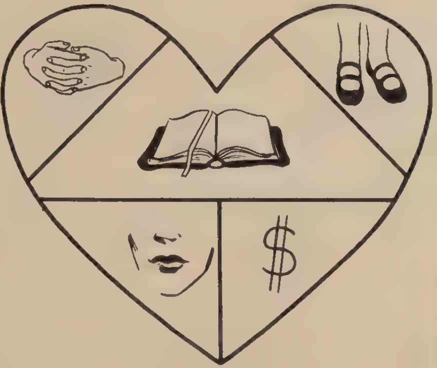
by Sylvia M. Mattson

A Heart Jigsaw Puzzle

A JIGSAW puzzle in the hands of youngsters can keep them occupied for many hours. The desire to see the completed picture makes the puzzle a fascinating pastime. Alert Sunday school teachers will utilize this fascination to teach a Bible lesson to pupils from Beginner to Junior High age by means of jigsaw flannelgraph.

The cleansing of the temple by Christ can be taught by a heart jigsaw. Cut a large heart from red suede paper or red flannel. Divide it into five parts, fastening a small piece of sandpaper on the back of each piece. As you place the pieces on the board one by one, they will adhere to the flannel and make the large heart.

If the class is of Junior High age, objects to place on the jigsaw pieces are as follows: a package of cigarettes, a bottle of beer or liquor, a playing card to typify gambling, a dollar sign to represent the love of money and a large "I" to represent self-centeredness in the lives of some people. Instead of pasting these objects on the pieces, mount them on flannel so that they can be removed when the heart is cleansed. After the heart is complete, remove the objects and leave only the red heart on the board, emphasizing that Jesus would like to cleanse us from bad habits and unchristian traits.

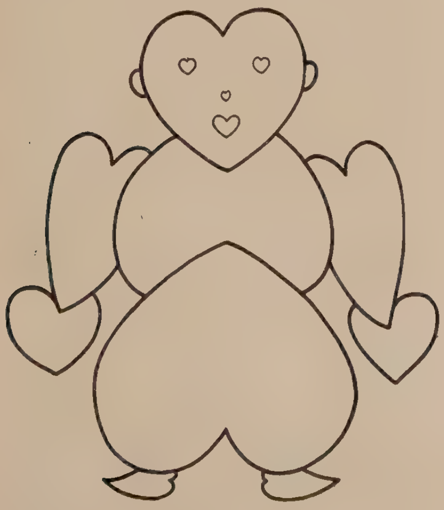


Then place other objects in the heart to represent Bible reading (a Bible), prayer (folded hands), service (feet and hands), witnessing (lips) and giving (the $ sign). This group illustrates how Christ will fill our lives in His manner, provided He is permitted to remove undesirable elements from our hearts. END

For Children on Valentine's Day

THIS very simple object lesson can be used on the Sunday before Valentine's Day.

Make a little boy out of hearts. The arms are long hearts, while the hands are chubby ones. Other hearts are made to fit different parts of the body. (See illustration.) Use a variety of highly colored pieces of construction paper. You can make the boy large or small, depending on the size of your audience. Have your little boy in a bag when you first appear before the group.



Endeavor to get the class to tell you about Valentine's Day, emphasizing what a Valentine is. Ask them if they will have an "exchange" at their school.

Then pull out your little boy and tell them you have a Valentine that can be human. The arms of love are those that help mother and father in the home. The legs of love are those that run errands for mother and dad. The body contains the heart that loves mother, father, brother and sister. The head contains the tongue of love that always speaks kindly in the home. It also contains ears that can always hear the call from mother and father. Each boy and girl should be willing to give his body as a Valentine to his mother and father.

You can vary this lesson to overcome difficult situations in the home.

End the lesson by telling the class that Jesus would like them to give Him their hearts as a Valentine. END

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JUNIORS
Explore the Bible

by Alleene B. Wetherbe

HAVE you ever wondered how to interest your class of live-wire Juniors in reading the Bible? We had that problem —until we discovered that Bible study could be fun!

"How was the Bible written?" asked our Junior teacher, continuing, "You will find the answer in II Peter 1: 21."

Nine heads were bent over their Bibles while the children searched busily for the reference. Soon one boy stood and read the verse. They found answers to other questions in the same way. What does the Bible claim for itself? Psalm 119: 160. Why cannot men get rid of the Bible? Psalm 119: 89. What will happen to the man who thinks he can improve on the Bible? Proverbs 30: 5, 6.

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At other times, the class has a Bible arithmetic lesson. It's played like this: Add the number of years the devil will be in the bottomless pit (Revelation 20: 2) to the number of years the saints will reign with Christ (Revelation 20: 6). Then subtract the number of furlongs mentioned in Revelation 14: 20. Divide the remainder by the number of angels seen at Christ's ascension (Acts 1: 10). Divide this quotient by the number of Philip's daughters (Acts 21: 9), and divide again by the number of mites the widow put in the collection box (Luke 21: 2).

From this quotient, subtract the number of men selected by the early church to serve at tables (Acts 6: 3). From the remainder, subtract the number of days Jesus was lost (Luke 2: 46). The answer will be the resurrection chapter of I Corinthians. Station one child at the blackboard to write the numbers as the rest of the class finds them and perform the operations indicated.

Still another exercise used to familiarize Juniors with the Bible is the sword drill. First the teacher lists on the blackboard selected Bible references. Then the children recite together Ephesians 6: 17. This is followed by the commands "attention," "sword in hand" and "charge!"

At the second command, the children lay their Bibles flat on their left hands. At the third command, they hunt the first reference listed. The child who finds it first stands and reads it. The rest read silently, watching for mistakes. If a mistake is detected, the child who finds it stands and continues the reading. The teacher then erases the reference, and the children continue down the list.

Juniors delight in these contests which help them find their way about the Bible easily and quickly. Better still, these excursions through the Bible arouse a great deal of interest in Bible reading outside of class.

END

GET THE BIBLE USED!

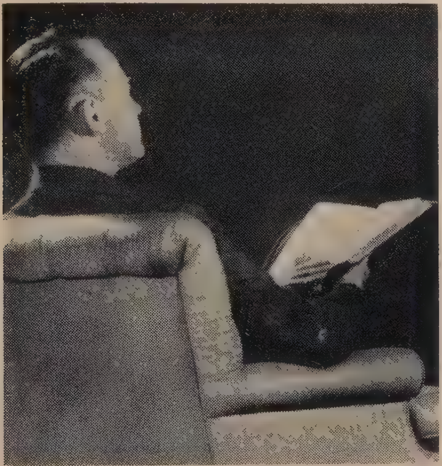
The Pastor Should Lead

by *Virginia Whitman*

OFTEN, believers are not what they should be because they lack knowledge of Scripture. True, Sunday schools emphasize that tne Bible should be brought to services. But is it used while the pupils are there? Is it used in the home?

Probably no other individual has as much to do with the Bible being used as does the pastor. One minister who realized the growth-producing effects of consistent Bible reading would urge his congregation to turn to an announced passage and follow him as he read. While they were finding the place, he often would comment: "The sweetest music ever heard is the rustling of Bible leaves."

Many, many pastors, sad to say, unwittingly or carelessly discourage this very thing. They rise and read a Scripture portion without announcing its location. Or, if they state the location, they often wait until they have finished reading the passage and are closing the Bible.



The pastor should encourage the use of the Bible, both in services and in the homes.

The pastor mentioned above used to pause in his sermon to say, "Sometime give yourself the benefit of a Bible study on . . ." and would suggest what to look up. Often he indicated he would expect a report.

There are other ways in which a pastor can encourage use of the Bible both in services and at home. As he walks through the building, he can commend individuals for carrying their Bibles. He can ask to see their Bibles, occasionally using one of them. He may inquire whether anyone has a brand new Bible and whether it was a gift or a purchase. Or he may track-down the oldest Bible in use and its history. He could make arrangements for a Bible display, featuring Bibles which are of particular interest to the congregation.

At intervals, a minister can relate part of the history of the Bible or discuss various versions or translations. On occasion he may read a given passage from different translations, explaining the value of this procedure. He can have the congregation read with him in unison or alternately. On special occasions, he may call on representatives from various age groups to read the passage selected.

Another profitable practice while the audience looks up a passage is the use of apt illustrations or quotations. For example, a pastor may say: "Please turn with me to Psalm 119: 9-16. We are going to read what David said about Scripture. While you are finding the place, I shall tell you what a great preacher once said about it. Stopping at a wayside inn, he had picked up an old, worm-eaten copy of the Bible. Holding it up between himself and the sun, he could see one place where the light came through. One worm had begun at Genesis, apparently, and had eaten right through to Revelation. Then Mr. Spurgeon prayed, 'Lord, make me a bookworm like that!' "

Or the pastor may employ a series of objects, featuring one each Sunday in order to emphasize the importance of the Bible. One Sunday he can hold up a lantern in one hand and his Bible in the other, saying, "In Psalm 119: 105, the Scripture says this is like this." On subsequent Sundays, he could hold up a hammer (Jeremiah 23: 29), a mirror (James 1: 23-25), a sword (Ephesians 6: 17), seed (Luke 8: 11; 1 Peter 1: 23), a bottle of milk (1 Peter 2: 2), a can of meat (1 Corinthians 3: 2).

From time to time, the pastor can comment on some of the curiosities of the Bible, such as the middle verse (Psalm 118: 8), the longest verse (Esther 8: 9), the shortest verse (John 11: 35), the number of letters (3,586,483), number of words (773,693), number of verses (31,373). He can demonstrate various ways of using the Bible, mentioning a concordance, dictionary or commentary for Bible study.

Anything the pastor does to magnify the Bible will encourage its use. Any of the suggested methods may be employed in a worship service without detracting from its dignity or reverence. Upon the pastor rests very largely the responsibility of familiarizing believers with the Bible. He is overlooking a joyous privilege and depriving his members of a means of spiritual growth if he neglects this obligation. END

***Watch for** future articles in this series, giving Sunday school workers tips on how they can help to get the Bible used.*

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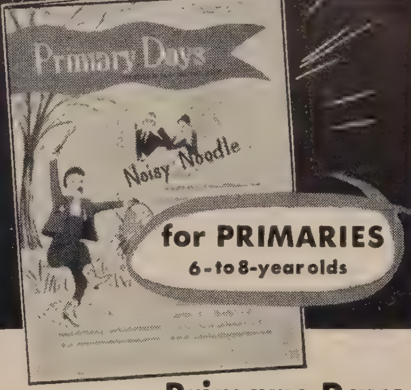

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GOSPEL MAGIC

(*Continued from page* 39)

professor at Northern Baptist Theological Seminary in Chicago. The other is Rev. Philip Foxwell, now a missionary under the Independent Board of Foreign Missions in Japan. There are many others of the younger generation, too, whose ministry God is blessing tremendously.

Question: Exactly how would someone who knows nothing about this field get started?

Answer: Some of my friends who got started in the early days of gospel magic began in the same manner as I. A magician friend took an interest in us and trained us. If you can't get this sort of help, there are magic shops where professional tricks can be purchased. The only trouble with these is that you must devise your own application of biblical truth. Then, of course, there are now several suppliers who have prepared an application or sermonette to go with the appropriate trick.

Question: Can anyone learn to do gospel magic or does it take certain physical qualifications?

Answer: I believe that a number of effective magic object lessons can be done by anyone. Being mechanical, they do not take hours of practice and skill with the hands. However, there are other magic object lessons that some could never do—like the disappearing bird and bird cage. I practiced this for two years before I ever did the trick in public, and I know many folks wouldn't practice one trick that long in order to perfect it.

Question: Do you have any general suggestions to persons who might like to start using gospel magic?

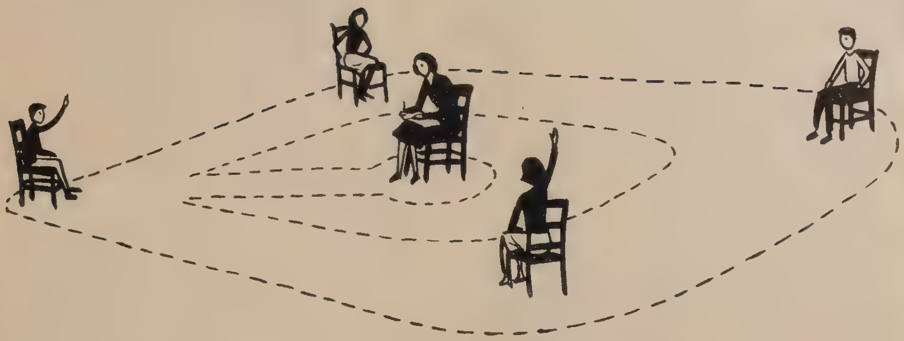
Answer: Yes, I do. First you must practice and practice some more, until you do the trick automatically and can concentrate on the message. Next, I urge all who use magic object lessons not to tell others how the tricks are done. This is the unwritten code of the good gospel magician. Appreciation and effectiveness are lost when secrets of "how to do" are disclosed.

Question: Can you give us an idea of how a typical gospel magic program might be developed?

Answer: In my own evangelistic meetings, we designate Saturday night as "surprise night." Although I have four or five Saturday night messages, using entirely different feats of magic, yet the pattern is the same. As a rule, my subject is "From Death Unto Life" and my text John 5: 21. In the introduction I show the awfulness of sin, the destructiveness of sin, illustrating Romans 6: 23: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Through a magic object lesson, I show how sin blights, bruises and breaks. Then I have three or four object lessons illustrating atonement. "Though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool." (Isaiah 1: 18) Then during the last one-third of the message, I illustrate how to be a happy, fruitful Christian, how to have the joy of the Lord, how the Lord goes with us even though we go through trouble.

Question: In your first point you said

(*Continued on page* 50)



REVIEW METHODS
that children like

by Alleene B. Wetherbe

ARE you one of the teachers who dread review Sundays? You don't need to be! Here's how you can make them the brightest days of the year.

First of all, don't leave all your reviewing for review Sunday, but keep at it every week. If you are fortunate enough to have a weekday session of your class (and by all means have such a session if you can possibly manage it), work in some review there, too. Introduce previously taught material anywhere and everywhere you can.

Children love to meet familiar stories, bits of Bible knowledge and Bible texts in the midst of new work, just as we enjoy finding a bit of familiar music in the midst of an unfamiliar program. If we help the children to associate new material with old, we fix the new material more firmly in their minds, at the same time providing drill.

If your class has been asked to conduct the worship service for the school or is preparing a program for some special occasion, don't give it something new to learn. Instead, utilize something the pupils already have studied. This not only will be easier, but also will provide valuable review.

Next, don't call your reviewing by that name. Instead, bring up a Bible incident here, a verse of Scripture there, a Bible character or bit of Bible history somewhere else, casually, on every appropriate occasion and as interestingly as possible.

When review Sunday finally comes, conduct your review by means of quiz games. Don't mention its purpose. If you call it "Game Sunday," children will look forward to it and will do a great deal of extra study in preparation.

There are many quiz games which can be used for this purpose. The two favorites in our school are "Bible Baseball" and "Bible Question Match."

There are nearly as many rules for playing "Bible Baseball" as there are schools and classes using it. Here is how we play. First prepare a list of questions covering the work you wish to review. Label these questions first-base hits, second-base hits, third-base hits and home runs, according to the difficulty of each question. Now arrange your classroom with four chairs in the center of the room, placed in the positions of the home plate and three bases. One chair beside a table in the front of the room, provided with pencil and paper, is for the scorekeeper. Chairs for the rest of the class face each other along opposite walls of the room.

Appoint two captains, and let them choose their teams. Any number can play. If the teams do not come out even, let the extra player be scorekeeper. Some teachers let the extra player be pitcher. If you do this, you will have to write the answer to each question on the same paper or card as the question. You can determine which side goes to bat first by any method you prefer. The teacher will be either pitcher or umpire and scorekeeper. If you have a blackboard, keep score on it so that all can follow the game.

In the interest of quiet, we like to let the children practice moving from chair to chair without making any noise before the game begins. We also have a rule that any coaching, jeering or cheering from the side lines constitutes an "out" for the side on which it occurs. The pitcher stands behind third base and, of course, pitches questions. An unanswered or wrongly answered question is a strike; three strikes puts a batter out. Three "outs" retire the side.

Players move from base to base as they are forced by other players. Only one player may be on a given base at the same time. If the bases are full and a batter makes a home run, he will bring all the men on bases home with him, making four scores. Questions not correctly answered are put at the bottom of the pile and come up again for other batters to hit at later in the game.

This game is very popular with the boys, but the girls like "Bible Question Match" equally well. This variation of the old-fashioned spelling match substitutes questions to be answered for words to be spelled.

If you use this method of review, you will be surprised to find how eagerly the children work and how avidly they eat up all the Bible teaching you can give them. Never again will you dread a review Sunday! END

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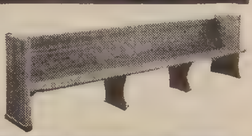

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DISCIPLINE HINTS

by William J. Shope

ONE of the gravest and most obvious problems faced by the Sunday school teacher is discipline.

Teaching apart from obedient attention is impossible. You may use every technique known to the science of pedagogy, but if you do not have obedience, your efforts are vain. Difficulties in discipline will tend to vanish if you recognize:

1. A careless teacher invites trouble.

Attention of the teacher needs to be directed to more than teaching the lesson. It must be remembered that the child taught has certain physical, psychological and emotional needs along with his spiritual needs. All must be provided for or unrest develops and with it disciplinary problems.

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2. An ill-prepared teacher invites confusion.

Today's child is accustomed to seeing things move in his public school. If they do not, he provides for his own interests in his own manner. His preparation frequently creates havoc. Pre-preparation of the teacher will avert this and go far toward guaranteeing good order.

3. Teacher-pupil relationships help or hinder.

Your pupil, if he is expected to cooperate, has a right to know your aims and desires for any given lesson, be adjusted to the social situation, be given some individual recognition, have sufficient activity to keep him contented and not be overfatigued by too great demands.

4. Pupils want to be friends.

Cultivate your children. Know them in their homes, at school and at play. A personal word each week is a *must* for friendliness. Tinsel of social play will deepen relationships, but don't allow the child to do all the playing. Won as your friend, the child will make a desperate attempt to do those things that will make you happy.

5. Correction, when necessary, must be administered with the child's good in mind.

We administer correction, not to satisfy a personal score, but to deepen the child's relationship to God. Authority to administer correction is God-given. It must be exercised with His approval for the child's spiritual development.

6. Improvement comes with practice.

Better behavior patterns are the result of practice, but one cannot practice if he lacks opportunity. It is a major duty of the child's leader to establish these opportunities and to encourage him to more satisfactory social relations and responses. END

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TEN COMMANDMENTS of storytelling

by Earl V. Phillips

ARE you afraid you don't know how to tell a story to a Sunday school class? These simple, yet practical, suggestions will help you do a top-notch job.

1. Have the story so clearly in mind that you can tell it smoothly and dramatically.
2. Enter into the story until you live it in your own mind and emotions.
3. Be sure the children are comfortable and can see you at all times.
4. Use simple words and short sentences that speak directly and dramatically. For example, don't tell a class of six-year-olds that "the automobile was traveling at an extremely accelerated rate of speed." Say simply, "The car was going very fast" or "The car was going like the wind."
5. Catch the attention of the children with your first sentence.
6. Use a different tone of voice for the different characters. For example, give Naaman, the leper, the voice of an army officer, his wife the voice of a society woman and the little maiden the voice of a sincere, nervous young girl.
7. Use actions where they are appropriate. Do not miss an opportunity to intensify the dramatic effect. You can dramatize a situation by an occasional brief pause of silent expectancy, while you wait with every nerve tense.
8. Include sufficient detail so that children can see the setting and clearly visualize the characters.
9. Do not leave all the application until the end. Instead, correlate the Bible story with today's living as you go along.
10. Do not drag out your story. Bring it to its climax promptly. Make your final application in one short sentence, then close immediately.

END

Have You Met Him?

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It is one thing to know about Him, another to know Him. It is one thing to know His teachings, another to know Him personally as your Teacher. It is one thing to know that He is "able to save them to the uttermost that come unto God by Him," another to ask Him to save *you.*

If you have never met Him, if you do not know Him as your Savior, Lord and Master, we urge you to write us. Your letter will be given personal, prayerful attention.

—The Editors

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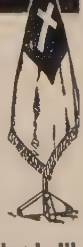
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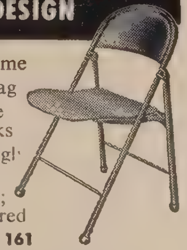
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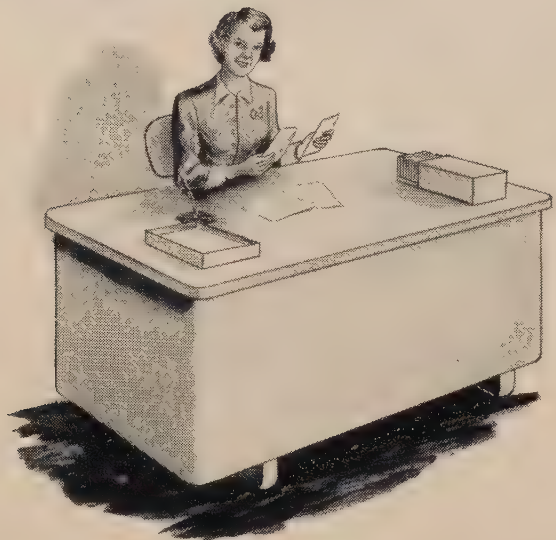

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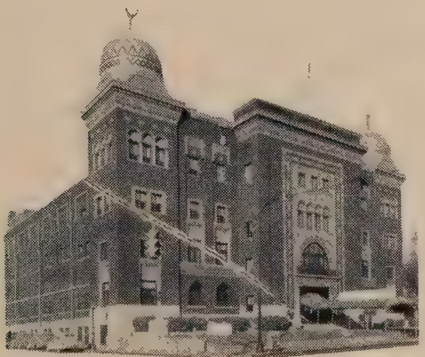

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GOSPEL MAGIC

(*Continued from page* 44)

that you show the awfulness of sin. What trick or object lesson would you use to illustrate this?

Answer: There are many that I use to illustrate the awfulness of sin. One is to take a set of regulation handcuffs and let someone from the audience handcuff me, illustrating how prisoners of sin, men and women, are under bondage. Then as a red bag is placed over my hands, representing the blood of Christ, I quote the hymn "He breaks the power of reigning sin, He sets the prisoner free, His blood can make the foulest clean, His blood avails for me.' At the end of the hymn, my hands come out from the red bag free from the bondage of the handcuffs.

Question: I believe that your next point was to emphasize the atonement for sin through faith in Christ. What sort of an object lesson do you use for that?

Answer: As a rule, I use the scarlet handkerchiefs trick. Sin in the Bible is always mentioned by God as being scarlet, not black as most of our Sunday school teachers are teaching today. Red, crimson and scarlet are the fastest of all colors that we have and the hardest of all colors to remove. So I take two scarlet handkerchiefs, representing the first sin we committed and all the rest of our sin, place them in a scarlet bag and turn the bag inside out. Immediately a girl from the audience takes them out. They become white, illustrating Isaiah 1: 18: "Though your sins be as scarlet they shall be as white as snow . . ." Or I place the tainted, spotted silks in the Duz box, washing them until they become clean. Then I show that Duz may do everything in the wash, but the blood of Jesus Christ does everything for my soul.

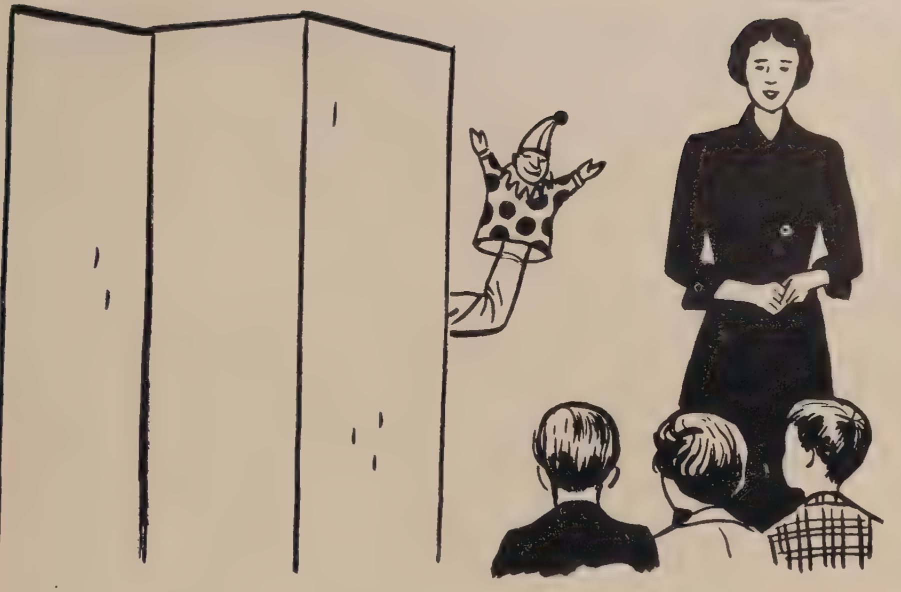
Question: Your final point was to show how we are delivered from the power of sin by the Gospel of Christ.

Answer: I have many object lessons which illustrate this Bible truth. As a rule, they are larger pieces of magic and larger apparatus, for I like to work up to a real climax. Sometimes out of an apparently little empty vessel, we produce over one hundred things, including silks, objects such as Bibles, Scriptures and even a live rabbit at the end. I also use the disappearing bird and bird cage, showing how we can lose our song, but how in Christ we have the joy of salvation restored.

Question: Do you think that magic object lessons are increasing in popularity?

Answer: There's no doubt about it. In the early days, gospel magic was frowned upon by many. Today, however, I am asked to demonstrate gospel magic to both denominational and interdenominational groups. During the time I served as president of the Philadelphia School of the Bible, now Philadelphia Bible Institute, I taught classes on visual evangelism. Many of those students have gone out and today are serving the Lord using gospel magic on the mission field and also in the homeland. Some of them have written that they have had decisions for the Lord Jesus Christ, real conversions, through preaching the Gospel by magic object lessons. They bring spiritual truth through the eye-gate to the heart-gate.

END



Here's Another Teaching Aid . . .

Puppets and Pupils

by Marilyn Starr

THE teacher's problem was to explain God's method of salvation clearly to an after-school Bible class. As she prepared the lesson, she realized that lengthy exposition of a verse as familiar as John 3: 16 would produce only squeaking chairs by the restless students and straying thoughts by the most attentive.

If only I could capture their attention as well as television has done, she thought. Well, why not? Surely the story of the struggle between good and evil is exciting. And, more important, it is personal. Then she recalled hearing that two voices carry the interest of an audience longer than a monologue.

So Mike, the hand puppet, was born. And he's a good device to help you get the attention of your class.

Many stores sell ready-made hand puppets since television has made them popular. It's advisable, however, not to use a character that already is familiar. If puppets are beyond the budget, a church member can make a rag doll out of scraps. Use a pattern from any pattern book, but leave an opening in the back for a hand to be inserted. Make sure the arms are not too long for easy finger manipulation.

Having a puppet is not enough. The dialogue must be prepared in advance. The children enjoy having Mike a little cocky, but take care that he is never sacrilegious.

It's not wise to tempt the children to come by telling them there will be a puppet show. Their minds should be set for a lesson, not for entertainment. The surprise element eliminates possible disappointment in the "show" and helps them accept it as a pleasant type of learning.

By arranging as inconspicuous a "stage" as possible, the teacher can keep the attention of the children focused on the lesson until the time when Mike is brought into the discussion. Then he pops in with a chip on his shoulder and a provocative "A-ah, how do you know so much about it?"

By pausing before you answer Mike, you will give your youthful audience time to take in the newcomer and get ready to hear your defense of the lesson. It should not be too lengthy. Limit each piece of dialogue to two or three sentences, getting in your important point while interest is still at its peak. Remember that your main object in using the puppet is to avoid conducting the class without a break.

Give Mike privileges of interruption that you would not allow in a well-run class. Reprove him for his impoliteness if necessary, but let him seem to get out of hand. Actually, in his apparently ill-times remarks, he should be aiding you to get across your point.

Each teacher can plan which method of presentation will run most smoothly with her particular class and facilities. We placed a screen in the corner of the classroom, several meetings in advance. It became familiar to the pupils, and they were not expecting Mike to enter by that "door." Another teacher had been primed to introduce Mike on cue.

If teachers are scarce, one of the children will enjoy being in on the surprise. Emphasize that you have chosen him to help because you are sure he will be well-prepared. Point out the importance of the message and his role in helping others to know Jesus Christ.

The same results can be accomplished without the puppet by putting on a play. When choosing the helper, do not arbitrarily pick the one who always has his lesson prepared. He may be the least competent to carry out a bit of pointed drama.

Have a general discussion afterward to clarify puzzling issues and correct false impressions. END

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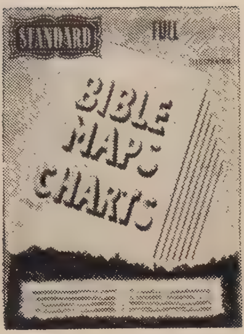

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16mm EQUIPMENT

(*Continued from page* 30)

example). This subcommittee will bring recommendations back to the general committee.

In calling on local dealers, this subcommittee will ascertain the portability of each projector (can a woman carry it?) and how easy it is to set up (are there parts to assemble at each setup? are they difficult to attach?). They will check the storage case (is it open to dust?) and extra features (does it handle both A-C and D-C? does it accommodate a "mike" jack? a "phono" jack?). How about the operation? Is it easy to thread (are there devices to prevent film damage?), are the controls centralized or scattered? Does it have an awkward rewind arrangement? How about maintenance care? Are parts requiring cleaning and replacement easily accessible? (Check the film gate in particular.) What about location and access of lubrication points? Is the machine quiet or noisy in its operation?

Under "pictures," the subcommittee will want to ascertain the lumen power of the projector (the amount of light cast on the screen). Is the light yellowish or white? Does it flicker? Are the pictures on the screen "sharp"? Are the filaments of the lamp aligned? How do you secure lamp replacements? Are burned-out lamps difficult to remove? Is the machine pulley- or gear-driven? Are the gears fiber or metal? How often will the projector require servicing? Is this servicing available *at the point of purchase?* How much does it cost?

So far as sound is concerned, the subcommittee should follow the lead of their "sound" expert. He will want to check cycle response, size and housing of speaker, amplifier wattage and volume output, tone control and other such items. Be sure to check sound reproduction on color film (usually poorer than on black and white).

At each point along the line, this subcommittee will (a) ask specific questions (see above), (b) call for demonstrations and (c) try out the equipment themselves. They should thread it, operate the controls, lift it, carry it, dismantle and reassemble removable parts, etc. All of the things a teacher, operator and maintainer will have to do in the local church should actually be tested at the dealer's shop.

After this type of information gathering, the subcommittee should draft a report and recommendation to their parent committee. Representatives of the local ministerial association should be present when the report is brought in. It's at this meeting you'll decide which 16mm motion picture projector to buy.

God bless you in this new field! END

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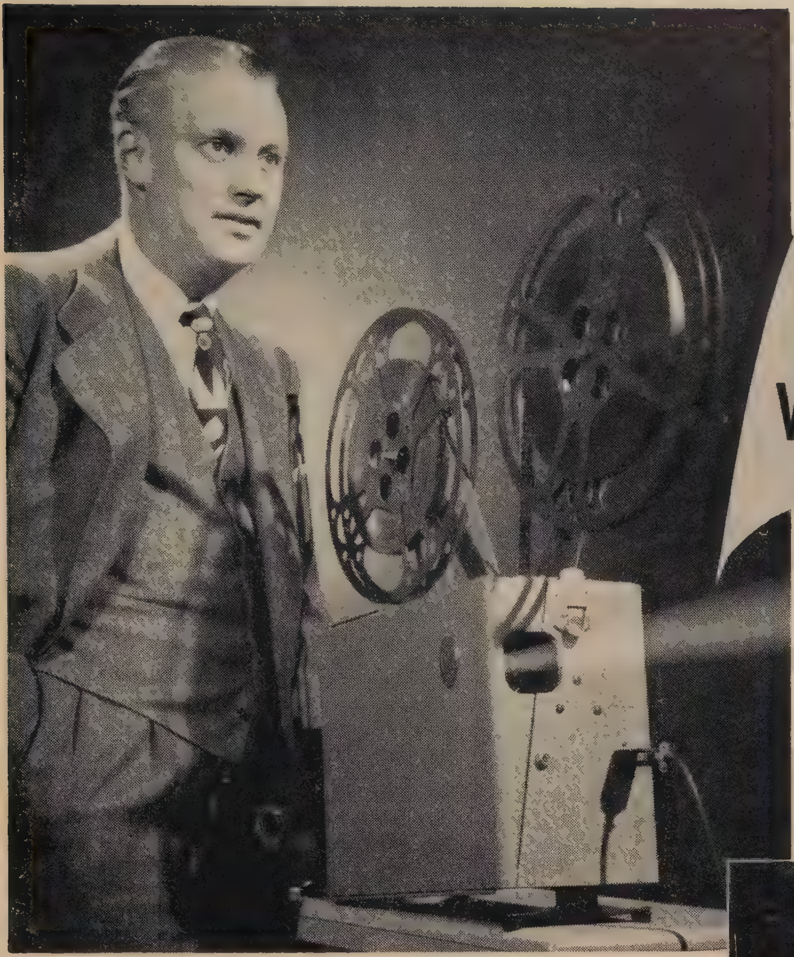

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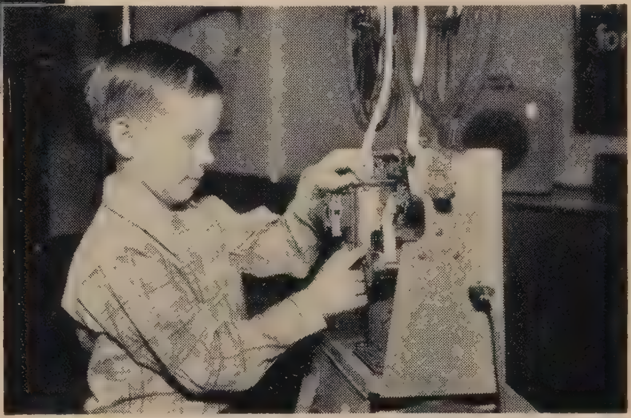

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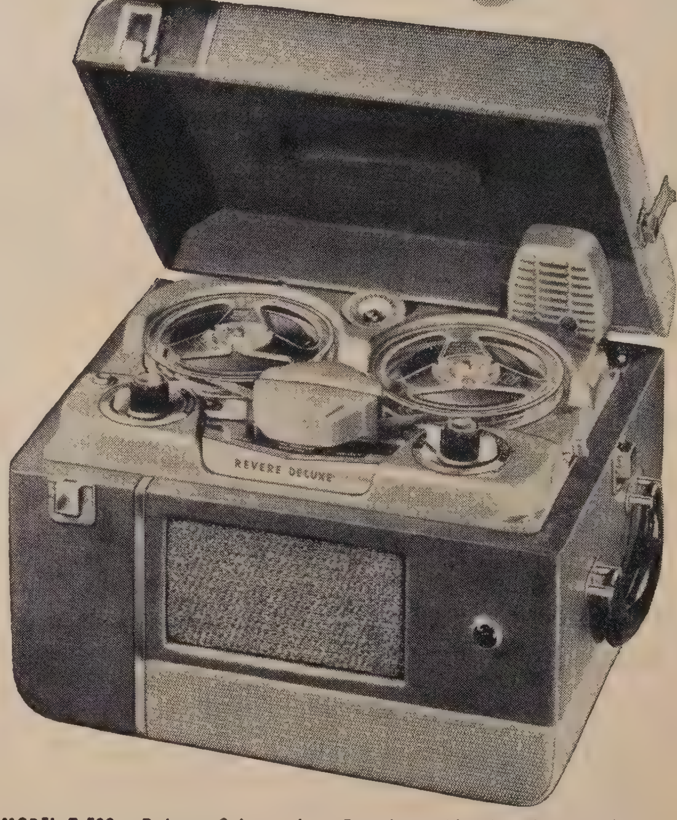

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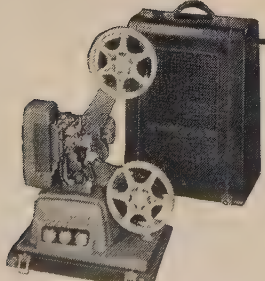

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MUCH Christian work is accomplished through the medium of the spoken word and music. It's not surprising, therefore, that churches, evangelists, Sunday schools and missionaries have found many ways in which the magnetic recorders help them bring the saving Word to more and more people.

One of the most frequent uses of magnetic recorders in gospel work has been for bringing church services to shut-ins. Sermons or the complete service, including hymns, organ and choral music, prayers and benediction, are transferred to wire or tape by the inconspicuous microphone. Later, the easily portable recorder is taken to the home or hospital bed of the aged or sick, permitting them to share in the warmth and comfort of church life.

Sometimes lay members of the congregation assist the pastor in this ministry to shut-ins, thus increasing the number who can be reached. Rev. Robert T. Fauth, minister in Tripoli, Iowa, reports that recorded church services have been repeated a dozen times in a week. He says that the thrill it brought to confined persons repaid the cost of the machine many times over.

In Conimicut, Rhode Island, Rev. Frederick B. Ackley records a few words from shut-ins he visits. Thus, other shut-ins are able to hear voices of friends whom they cannot see in person.

Recorded worship services have been used with larger groups in hospitals and jails, reaching some who have never heard the Gospel preached.

In several sections of the country, large and well-equipped churches make recordings of the services for use by small congregations in outlying districts or by those temporarily without a minister.

Many ministers, evangelists and Sunday school teachers use magnetic recorders to improve their delivery. They may record the sermon or lesson as delivered, playing it back the next day for self-criticism. Or they may record it in advance to smooth out details of tone, inflection and method of presentation.

Pastors and churches that conduct radio programs find the magnetic recorder invaluable both for rehearsals and for making transcriptions of services and music to use on the broadcast.

Choir and musical directors say that the recorder is a most useful aid. By playing back and studying group or solo numbers, they can correct weaknesses in performance. Music teachers in all parts of the country, in fact, have found that wire and tape recorders speed up progress of their pupils.

Missionaries who take recorders with them to the field find the novelty of the device a powerful aid in their work with nationals. At the same time, they mail recorded reports of their ministry to keep the home churches informed and inspired. The missionary's voice, coming fresh and alive from the other side of the world, establishes as can nothing else his need for prayer and support. The mailed spools also provide a potent antidote for discouragement and homesickness for the missionary's relatives and friends back home.

Magnetic recorders also help bring the inspiration of outstanding speakers at camps and conferences to those who could not attend. For example, James A. Shell, who heads the audio-visual department of the publication and supply affiliate of the Church of God, Anderson, Indiana, for some time has recorded the main message or entire program at numerous conference and camp meetings. Duplicates of the recordings, which he makes himself by using a second recorder, are offered at the cost of the wire as a service to his church. He

(Continued on next page)

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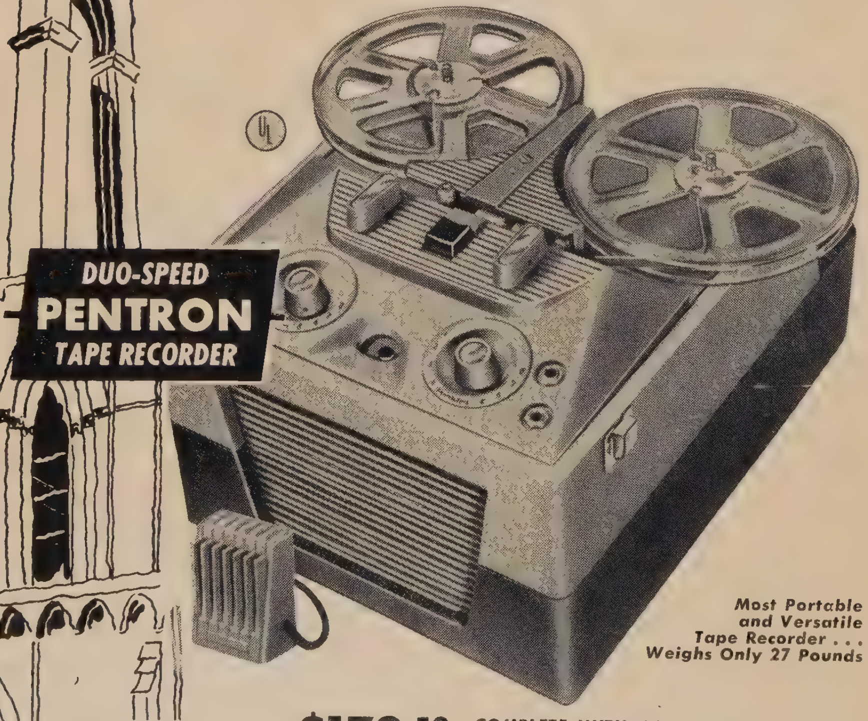

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reports that substantial numbers have been ordered.

Some churches record marriages and christenings, presenting the recordings to the participants as permanent mementos of these important events. Building a "sound album" of memorable occasions in the life of the family, just as they have long been recorded in photograph albums, is an idea that is rapidly gaining acceptance. It is one in which church activities should have a prominent place.

Many churches are acquiring a library of recordings of special services, notable messages and historic events in the life of the church. The recorded library has many other uses as well, such as making it possible for those who were not present to hear the words of a visiting missionary.

Sunday schools use the magnetic recorder to make the lesson more interesting and effective. Some teachers of Junior groups record a dramatization of the lesson, assigning parts to the pupils.

Magnetic recorders find many uses in connection with visual equipment. Rev. Charles W. Dobertin tells of one church where the Christmas program was presented by combining recordings with 2 x 2 colored slides. With appropriate background music by the organist, the program narration was recorded to synchronize with the slide set. Once recorded, such a service can be preserved indefinitely for later use. It also can be erased from the tape or wire by simply recording over the same spool.

Wire and tape recorders, particularly foot-controlled dictation models, save time in gospel work by enabling the minister or church worker to dictate material whether or not a secretary is immediately available.

Numerous other applications of the magnetic recorder have been discovered by earnest and imaginative workers. Many churches use them to enliven youth meetings, family nights and other Christian social gatherings. Besides bringing music and talks to such meetings, they can be used for guessing games involving identification of pre-recorded voices and in numerous other ways. One church concealed the sensitive microphone of a recorder in the vestibule of the church to record voices of people coming to worship. When played back on family night, it caused much amusement and some good-natured consternation.

Magnetic tape and wire recorders have been perfected to the point where they are so easy to operate that even a child can use them successfully. The recordings can be played thousands of times without loss of fidelity. If desired, the same tape or wire can be used again and again. Since the units weigh less than forty pounds, they are readily portable.

Use of tape or wire depends entirely on the user's preference and the purpose for which it is intended. Consult reputable dealers for advice in this regard. Tape has the advantage of being more easily edited, but the spools are more bulky and not as durable or easy to store and mail as wire. Both record up to a full hour on one spool. Wire spools are slightly easier to change. Tape, however, can be used on both edges, thus recording up to two hours. This feature does preclude editing.

Whichever you choose, don't overlook the magnetic recorder for top effectiveness in Christian work! END

PLACEMENT SERVICE

THIS COLUMN IS DESIGNED to help you. Any Christian organization with personnel needs is welcome to insert advertisements stating vacancies and requirements. In like manner, individual Christians who are seeking a field of Christian service in which to serve the Lord will be helped in every possible way. Simply send us your qualifications and field of interest. Although there is no charge for this service, we do ask that each insertion be accompanied by $1 to cover incidental expenses, such as postage and handling.

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Experienced copywriter for fast-growing Christian publishing house in Sunday school field. Advertising department. College graduate or equivalent, with two years in journalism or copywriting. Should have at least two years' experience in advertising, copywriting and publicity. Box F-105.

Editors and writers needed, Bible students with over-all knowledge of the Word, well acquainted with one or more age levels. Chicago publisher. Box F-106.

Graphic arts expediters—two fine openings for those with working knowledge of printing processes, making and expediting of schedules, securing of engravings, stats, artwork, prices, etc. Some college training or equivalent, experience. Fast-growing Chicago publishing house in the Sunday school field. Box F-107.

Christian teacher wanted by Christian day school, beginning with the fall term of 1952. Must be capable of teaching grades 1-6 if necessary. The school will consist largely of children from Baptist homes. Located in south-central New York State. Box F-115.

Male

Active man, mechanically inclined, for operating addressing equipment and handling stock. Draft exempt. Christian publisher located in Chicago. Box F-108.

Trade representatives, age 25-40, with own cars, to travel approximately 8 months out of year on trips one to six weeks in length. Frequent speaking engagements. Need good background in Christian education and practical experience in Sunday school and church work. Must be familiar with fundamental Sunday school materials. Box F-109.

Office supply clerk. Splendid opportunities for advancement. High school graduate, draft exempt, if possible. No physical defects. Must be neat and accurate with figures. Chicago publisher of Sunday school materials. Box F-110.

Religious education and music director (one person) wanted. Write, stating experience and salary required. Bible Baptist Church in Arizona. Box F-112.

Multilith pressmen and trainees, age 20-40, draft exempt. With experience or willing to learn. Neat, alert, not colorblind, nervous or allergic to dust. Fundamental publisher in Chicago. Box F-111.

Director of Christian education for Presbyterian church in Pennsylvania. Evangelical church, fundamental in doctrine, believe in old-fashioned Gospel. Membership 1,600. Sunday school over 800. Want young man with proper training and a personality to work with youth. Box F-113.

Situations Wanted

Male

Position as baritone soloist and song leader with evangelist wanted by consecrated young man. Will be graduated from college December 1 and be free to travel. Has studied music for the last six years, is willing to audition for anyone interested. Single, 22 years old. Box F-201.

Christian man, 28, married, two children. B.S. degree from Taylor U, experience in teaching, preaching and farming. Desires position in Christian school (elementary, high school, Bible school or college) or orphanage. Box F-202.

Position as music director or soloist in evangelistic party wanted. Age 24, single. Has car. Plays piano and organ. Has had experience as choir director in Protestant churches. Has studied music for years. Has had two and one-half years of college with a major in music. Also interested in youth work. Willing to take a position as choir director, organist and youth worker. Box F-203.

Food buyer interested in serving the Lord in a Christian organization or institution. Has been in food buying for 13 years. Young man, married, with a family. Active in Christian work. Box F-206.

Young married man, 23, with B.S. degree from Huntington College and eight hours of graduate study at the University of Michigan, desires a teaching position at a Christian college in the fields of physics and mathematics, preferably in the Midwest. Box F-204.

Both

Couple desirous of finding some field of service, preferably in the South or Southwest. Husband, 39, has two and one-half years of Bible school at St. Paul Bible Institute. Ordained, he is serving as assistant pastor in undenominational church. Served four years overseas as chaplain's assistant. Wife graduate of Moody Bible Institute, registered nurse. Both sing, play the piano and do an elaborate flannelgraph work. Have three children. Box F-205.

Couple seeing place of service, interested mostly in work as caretaker at Bible conference ground. Connected with C&MA church. At present is foreman in electronics plant. Married, 40, two daughters. F-207.

Female

Minister's widow, two minor children, desires work in Christian journalism, full- or part-time, including assignments at home. Interested in news stories, devotional articles, book reviews. Would consider new fields. Six years' experience in writing, proofreading, interviews, reporting, printing and linotype in newspaper office. Prefer location in Indiana. Box F-208.

Position as companion to a refined Christian lady desired. Good cook. Fond of typing, reading, music. Box F-209.

Teacher-business woman desires a position. Experience in teaching music in the public schools—both grade and high school. Can teach piano, voice, organ. Excellent accompanist. Can sight read. Experienced as church organist. Member of American Guild of Organists. Widely traveled in both this country and Europe. Good typist and stenographer. Has taught typing and shorthand, has experience in stenographic work. Single and alone. Box F-210.

Homework: clerical (including typing) or other kinds. Two years' stenographic experience. Box F-211.

Christian teacher desires pupils in voice or piano—beginners or advanced. Evangelistic piano playing, classical or both. New York area. Experienced as church organist, pianist and choir director. Graduate of Moody Bible Institute. Box F-212.

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

The American Council of Christian Churches: Spring Convention, Apr. 30-May 2. Convention headquarters—Jermyn Hotel. Write: American Council of Christian Churches, 15 Park Row, New York 38, N. Y.

General Association of Regular Baptist Churches: 21st Annual Conference. KRNT Auditorium, Des Moines, Ia.—May 19-22. Write: Suite 1203-8, Manhattan Bldg., 431 S. Dearborn, Chicago 5, Ill.

(Continued on page 72)

Flannel Magic

by Agnes Choate Wonson

EVEN though you've concentrated on attracting new pupils to your Sunday school, you will want them to keep up their spiritual diet each week.

One very novel way to interest Intermediates in memorizing Scripture is to make flannelette texts for them. Purchase two yards of plain white flannelette, sometimes called outing flannel. After deciding on the text, trace it on a portion of the material, making each letter about two inches tall. Then cut out the letters with sharp scissors after you have colored them.

Mount the remaining piece of goods on large cardboard or even boards. After each lesson, let the first one to memorize the Golden Text, or verse for the day, spell it out on the mounted flannel. Interest of the class will be captured when they discover how "magically" the cut-out letters stick to the background. END

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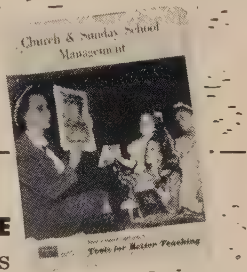

The Sunday School Teacher:
an evangelist

by Robert Sherer Wilson

THE real purpose of teaching Sunday school should be to lead scholars to accept Jesus Christ as Savior and serve Him as Lord. This requires the presentation of Jesus as a living, abiding Redeemer, Who can meet the needs of the pupils.

The teacher with such a task must be an evangelist. He must tell the good news of God's redeeming love in every lesson and in every phase of class activity. This does not mean that every sentence of the teaching must be a presentation of the plan of salvation or the pressing for a decision. Rather, everything must be done with the aim of bringing scholars to Christ.

How, then, can the teacher be an evangelist?

First, he must have a desire to see the salvation of his class. He must regard each scholar as a potential Christian, recognizing that his pupils are lost without Christ. He must realize that some of them will never hear the Word of God in an understandable manner apart from his presentation. He must desire to win souls to Christ.

Second, with desire directed properly, he can sow the seed. Evangelization is a process. Conversions may seem to be sudden, yet they usually require some preparation. The Apostle Paul, for example, had a sudden conversion on the road to Damascus. Yet he was prepared for this experience when he held the coats of those who stoned Stephen and as he persecuted other Christians. Some teachers may never do more than sow the seed, but the sowing is important to the harvest.

Next, the Sunday school must nourish what is sown. Repetition counts in commercial advertising, and so it is with winning souls. The Word needs to be backed up with love and tenderness, with concern for the absentee.

The last step is the harvest. Some teachers can bring the scholars to a final decision right in class or through personal work. Others take members to evangelistic services or decision days conducted in the church and help them respond to the invitation.

The late William Evans relates an incident in his book on *Personal Soul Winning* that should encourage every Sunday school teacher. A farmer had loosened his boat from its moorings when a floating mass of ice struck the craft and carried it out into the swift current.

A neighbor, seeing the danger of the farmer, rode to the nearest town where a bridge crossed the river. He then called together all the men he could find and fastened ropes over the side of the bridge by each man. Soon the farmer came into view, his drifting boat already partially filled with water. As the boat started under the bridge, he grasped the nearest rope and was pulled to safety.

What if only one rope had been extended

(*Continued on page* 72)

The pre-school nursery child needs furniture to fit him if he is to feel at home.

GET ACQUAINTED *with the* NURSERY CHILD

by Dorothy Bishop

ONLY one person is able to tell us all we want to know about the nursery child. That person is the child himself. He will not list his needs for us in statements that are clear and easy for us to understand. But if we create an atmosphere in which he feels free to be and express himself, he will tell us his needs indirectly.

There are definite ways in which we can create the desired amosphere. The first is *familiar and friendly objects.* The nursery child should not be introduced to a room where everything is new and strange. Such a place will only awe and frighten him. Friendly objects, such as flowers and toys, will help ease the transition from his own home to new surroundings.

He also needs *furniture to fit him.* A child recently expressed his problem this way: "Everything is so big, and I'm so little!" Stop to consider how much bigger everything about his world appears to the nursery child than it does to you. Then furnish his class with tables and chairs that are his size.

A little child craves *beauty.* When it is lacking, he tends to feel tense. However, this need is easily met because, unlike many of us, he can find beauty in the commonplace. Some flowers, a picture, things neat and orderly, help him feel at ease.

The appearance of the teacher is important. A thing as seemingly unimportant as the teacher keeping on her hat and coat may prevent the child from feeling settled, as though he has come to stay awhile. So the first rule is "off with the hat and coat." Look pretty to the child, but don't overdress or wear your best. A teacher who is concerned about mussing her clothes will add to tension in the child. Literally, the teacher should be touchable. For if she rejects a hand on a Sunday dress, the child can only assume that she is rejecting his entire little being. The nursery child's world does not extend too far beyond his mother. Therefore, when he looks at his nursery teacher, she should remind him emotionally of the one being with whom he is most adept at expressing himself.

The manner of the teacher cannot be overlooked. Hers must be a free manner, even to the extent of being playful. She must express joy in the simple things in which a child finds joy. For the duration of the nursery hour, she must exchange many of her values for theirs. She must forget the tremendous complexities of life to see and appreciate its foundation. Little things must become great and wonderful in her eyes. And she must be sympathetic and reassuring to the woes (scratched knees) of childhood.

The nursery teacher has done a wonderful thing. She has created an atmosphere in which little children feel at home, where they can learn of God and worship Him in their simple, lovely way. END

TEACHER'S AIDE

(*Continued from page* 32)

musical portion of the program. Play the piano. Enlist the children in special musical numbers.

14. The teacher may have a number of children of her own. Offer to "baby-sit" with them during Sunday school or when she prepares her lessons.

The opportunities are great and unlimited. You can be a teacher's aide, sharing the blessing of reaching youth. END

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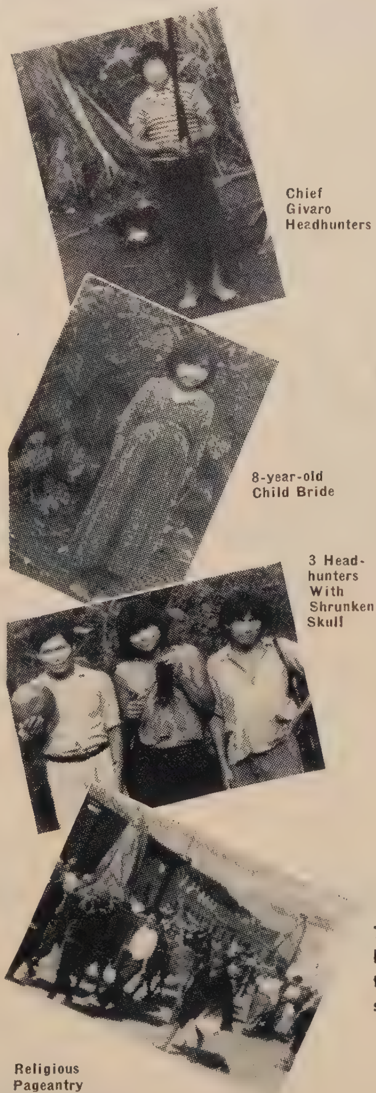

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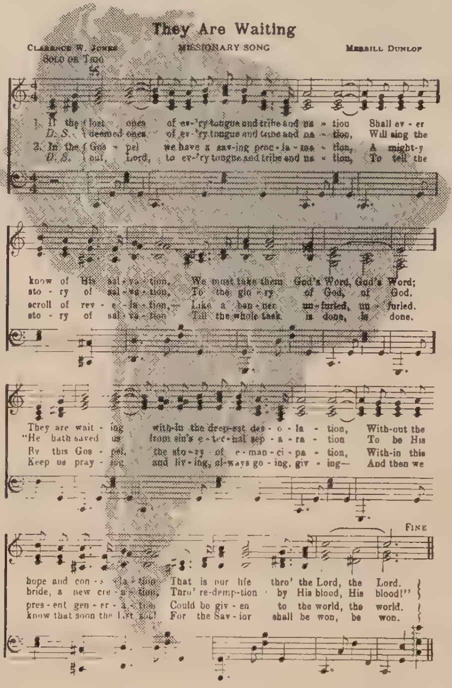

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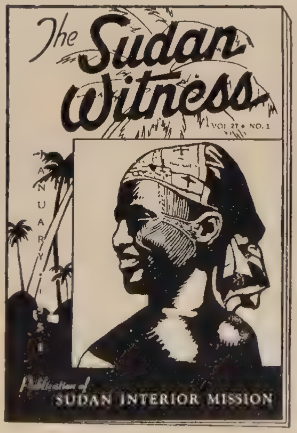

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MIMEOGRAPHING

(*Continued from page* 29)

day school pageant or Easter greetings to all your new church members? Then why not try a French fold? Take an 8½ x 11 sheet, fold it lengthwise, then crosswise. That's your professional French fold. Planning your pattern for this fold is a little more tricky. Pages one and four will always be on the upper part of the stencil. So that they will reproduce correctly, you'll insert your stencil upside down to one and four. Pages two and three will always be on the lower section, so insert your stencil as always to cut them.

When you're planning your pattern, you'll have to decide about illustrations. Maybe you want a man with a megaphone announcing the next Kum-in-Kouples discussion group or a fancy hatchet for the calendar of February events. If you can draw, fine. If you can't, don't fret. If you can write, you can trace. Perhaps you'll find a simple illustration in a magazine that's suitable for tracing. If not, your mimeograph supply man has a collection of low-priced, traceable line drawings.

If your church office owns a mimeoscope (a lighted translucent board especially constructed for drawing and tracing on stencils), you'll find tracing simple. But if you don't have access to a mimeoscope, you can, with a strong arm and steady hand, hold your stencil flat against a window. Before you start, be sure you have the right kind of stylus. Any mimeograph supply store can guide you in choosing the right one (over ten kinds for as many uses).

Maybe you're still dubious about your tracing talent. Then confer with your mimeograph supply man again. Besides his tracing sheets, he has a file of illustration insets, ranging from "Happy Birthday" in old Gothic to a complicated drawing of roses in July. To insert the inset, you need only a pair of scissors and mimeo cement. Cut a window in your stencil exactly where you want the illustration, making the window a fraction of an inch smaller than your inset. Then, after brushing mimeo cement on the edges of the inset, attach it to the overlap of the window.

Cutting your stencil takes little more than two hands and a typewriter, but that little more makes the difference. It's called know-how. Before you start typing on the stencil, put it back on the mimeoscope or hold it up to the light. Position under it your pattern and mark the starting point for each key word with a drop of correction fluid. When you cut your stencil, you can type through the dot.

In typing on a stencil, remember to slow down your speed, hitting the keys with a heavy, but staccato, stroke. Your capitals, especially the wider ones like "W," need much more pressure than other letters. Correcting errors on a stencil is simpler than erasing. All it takes is a circular pressure with the glass burnisher provided with the correction fluid and an up-and-down stroke of the fluid on each wrong letter.

Folding your finished page horizontally? That probably means you'll want to insert

(*Continued on page* 62)

THE BLACKBOARD helps you teach

by Sylvia Mattson

A MUCH neglected teaching aid is the lowly blackboard, indispensable to public school teachers but undiscovered in all too many Sunday schools. Yet it has proved its worth many times for emphasizing points of the lesson, varying classroom procedure to increase interest and clarifying review lessons.

Children enjoy the blackboard because it gives them an opportunity to "air" their knowledge of the lesson in front of their classmates. And since facts learned through the eye-gate are retained longest, this interest helps lighten the teacher's load.

One very popular method of using the blackboard is by means of the alphabet. With it, the life of the apostle Paul might be taught as follows:

Abhorred the early church before conversion. (Acts 8: 1)

Brutality used on the early Christians. (Acts 9: 1, 2)

Conversion. (Acts 9: 3-19)

Dwelled with Christians. (Acts 9: 26-28)

Education used. (Acts 13: 16-42)

Faced persecution. (Acts 14: 11-18)

Gave God the glory. (Acts 14: 11-18)

Harvested souls. (Acts 14: 27)

Ignored enemies. (Acts 14: 19, 20)

Justification by faith. (Acts 15: 4-31)

Kindness to brethren. (Acts 15: 32-41)

Labored at Derbe and Lystra. (Acts 16)

Made trouble for magistrates. (Acts 16: 20-40)

Named "Jesus" throughout Thessalonica, Berea and Athens. (Acts 17)

Obedient to His calling. (Acts 18)

Preached Christ in Asia. (Acts 19)

Quenched thirst for Gospel at Macedonia. (Acts 20: 1-12)

Returned to Ephesus. (Acts 20: 16-38)

Seized by Jews in temple. (Acts 21: 27-40)

Testified. (Acts 22: 1-24)

Undaunted spirit. (Acts 23)

Visited Felix. (Acts 24)

Witnessed to Agrippa. (Acts 26)

X-Rayed hearts. (Acts 28: 23, 24)

Yoke borne willingly for Christ's sake. (Acts 13: 50-51, 14: 5-19, 16: 19-24, 18: 12, 19: 24-41, 21: 27-40, 23: 2, 14, 27)

Zealously preached Gospel to all who came. (Acts 28: 31) END

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MIMEOGRAPHING

(*Continued from page 60*)

your stencil the long (or horizontal) way. To do so, never fold the stencil (you'll crack or tear it). Rather, cut across line 32, which will give you two half stencils for easy insertion in the typewriter. When both halves are cut and you are ready to mimeograph, overlap the lower half over the upper and attach with mimeograph cement.

Maybe you're mimeographing song sheets for the next youth rally. Illustrations or purple ink would be out of place, but you do want to break the deadness of black typing on white paper. Hand-lettering the titles could be your solution to this problem. You can buy inexpensive celluloid letter guides, with a choice of Roman letters, italic, shadow, block, script, all lower case, all caps, in any size you need. With the proper stylus, you can form the letters and words deftly, remembering that a back-and-forth movement makes for greatest legibility and that you should bear down about as hard as you do when you write with a medium-hard pencil. Again, for best results, use a mimeoscope or substitute.

After your stencil is cut, your ink is in the machine, and the paper in the rack, you're ready to roll. Of course, your machine is in tip-top shape and never gets into a snarl—because no one ever leaves it uncovered; because there's a clean rag handy all the time to mop up the first stray drops of ink; because before you start any job you make sure that all levers, nuts and bolts are as the instruction book shows for your particular machine; and because at the first sign of real trouble, you call your mimeo service man. Perhaps once in a while you even brush up on all your techniques by reviewing A. B. Dick's *Fundamentals of Mimeographing.*

If you follow the rules, mimeographing can easily become a habit. The more you do, the easier it is and the better the results. Soon you'll be looking for excuses to use the machine. You'll be rolling off digests of your pastor's sermons for absentee members, scripts for Sunday school plays, publicity new releases about church doings, suggested reading lists for the missionary society, coloring sheets for the Bible school, minutes of the yearly meeting, guest register cards, ballots and pledge cards—all without a headache.

END

Get Your Voice in Tune

by Laura S. Emerson

WHEN writing to young Titus, Paul admonished him to "adorn the doctrine of God our Saviour in all things."

As a Sunday school teacher, you cannot and would not change the gospel message. But you might profitably "adorn" it by expressing it through a gracious, pleasant and persuasive medium—the voice.

It is as true today as in Peter's time: "Thy speech betrayeth thee." The minute you open your mouth to speak, you broadcast to the discerning your nationality, character, culture and attitude of mind. The voice, according to Alfred Dixon, is eighty per cent of your entire personality. It is the greatest musical instrument ever designed, capable of conveying your every thought and emotion.

Good voices are not a gift. They invariably are the result of good training You can become so accustomed to your own voice that you don't really hear it. If you want to hear how your voice sounds to others, stand about six inches from the wall, cup your ears and recite your most beautiful lines. Better yet, if you are in earnest about improving your voice, have a record made at your music store or engage the personal direction of a capable speech teacher. Improvement of voice pays big dividends and is a "must" for the Christian worker who is constantly before the public.

"How can I get my voice in tune?" you ask. A few basic principles will guide you in cultivating musical tones which not only will help the children listen attentively, but also will relax and preserve your voice.

First check your own vocal apparatus for quality of tone production. If you don't breathe correctly, you can't speak easily. The voice sounds better when it is supported by deep, full breathing from the diaphragm. Oxygen is power. Breathe deeply, even when working about your home. Lie flat on your back. Count, or put a book on your diaphragm and raise and lower it rhythmically by means of breath control.

In the hurry and unrest of this mechanical age, it is almost impossible to relax. Straining the vocal cords often results in hoarseness and harshness of tone. A relaxed throat as when yawning and easy posture have much to do with pleasing voice quality. Americans, proud of go-getter jaws, poker faces and stiff upper lips, find it hard to acquire melodious speech.

Hum a hymn. While encouraging your heart, it will develop resonance and fullness of tone. Harsh, disagreeable voices often are the result of using only part of the sounding chambers. All tones should be resonated through the mouth except "m," "n" and the combination "ng," all of which have nasal resonance. Say, "This is the house that Jack built." If it doesn't sound the same when you pinch your long-suffering nose and repeat it, you'd better practice on "sing-song" and "ding-dong" until you can say them without nasality.

A desirable voice has not only good quality, but also clear articulation. It can be easily understood the first time. Vowels add beauty and quality to speech while the consonants give meaning. Good diction requires a mouth sufficiently open to let out the tone plus flexible lips, tongue, jaw and soft palate. Keep a dictionary handy for doubtful words.

No voice is more tiresome than the monotonous one which makes its owner appear dull and indifferent. Vitalizing the message will result in variety of tone. No one can give expression to more than is in his own soul. The deeper the meaning—and Christian truths are weighty—the more emphasis and pause required. Use the broken rhythm of conversation. Keep the pitch normal. Add color to your voice by sincerely expressing the thought and emotion you feel. Read aloud beautiful poetry, especially lyrics as the Psalms.

With a well-modulated voice you will have more poise. Your controlled tone will help curb the restlessness of the children and focus their attention. The stories you tell will be more vivid and dramatic. Your lessons will become persuasive and convincing. Best of all, you will be "adorning" the doctrine. END

Coming Next Month . . .
Attendance Contest Results

■ AS PASTOR and Mrs. Emil Balliet look on, Judy and Johnny Balliet turn over contest results of the Central Assembly of God Church (a Class A school) to Editor Robert Walker. They're well-pleased with the showing their Springfield, Missouri, Sunday school made during the six-week contest period. Now, along with more than six hundred other schools, they're waiting for the judges to decide where they placed. This big, final announcement will be featured in the March issue of CHRISTIAN LIFE.

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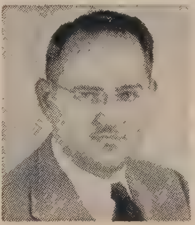
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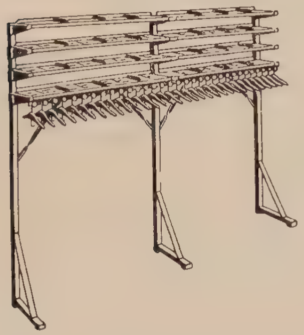

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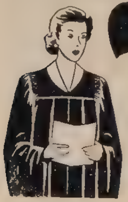

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RESTORE the art of worship

by Margaret Graham

WORSHIP services in the Sunday school, usually conducted fifteen to thirty minutes before classes begin, often are neglected by the superintendent.

The purpose of these services is to prepare pupils for the class period and, as worship, to glorify the Lord. Instead, however, many observe this period as "opening exercises." The superintendent presides, and a program is presented, consisting of a conglomeration of speakers, announcements, snappy choruses and hymns. But most of these programs miss the mark of attaining maximum effectiveness. Why? They lack a *unified effect.*

The *unified effect* is not difficult to achieve if, under the guidance of the Holy Spirit, you are careful in preparation. Begin with the lesson material. If yours is the uniform series (all departments using the same text) and you have combined worship, let the aim of the lesson be the heart of your worship and weave in the Golden Text. If you have graded lessons (different lessons for different departments) and have departmental worship, no doubt your

---

Suggested chart for evaluating worship services:

	January				February				March			
I. Correlated with												
Memory verse of lesson												
Aim of lesson												
II. Theme or emphases of content												
Providence of God												
Attribute of Father, Son or Holy Spirit												
Patriotic or historical												
Missionary												
III. Presentation includes												
Pupil participation												
Illustrative material												
IV. Methods												
Hymn study												
Bible "drill"												
Story												
Biographical												
Audio-visual												
Dramatic												
V. Motivation												
Praise, Adoration, Thanksgiving												
Christian conduct												
Prayer												
Bible study												
Service												
Salvation												
Other												

teacher quarterlies contain planned worship services correlated with the aim and memory verse. With prepared material, you need only supplement or delete according to your time allotment. You are fortunate if your lesson material sets forth a clear-cut aim and verse. Then your worship service, as well as being unified in itself, can drive home the message of the lesson.

The content and presentation of the worship service must be different from that of the lesson. This is not to say that the worship service should have no teaching value. Nor does it mean that the worship service is for entertainment. Quite the contrary. The process of learning is to *think,* to *feel* and to *act.* A successful worship service results in this trinity of response on the part of the group.

But some claim that a worship service is a formal activity—an "art" neglected in the modern Sunday school. Think of your own experience. Your greatest moments of worship may have come when working at the bench or over the dish pan. If you uttered any words of praise they were probably as simple as "Lord, I love Thee." Stained-glass windows and organ music make us feel the nearness of the Lord sometimes. But a clean, simple room, where God's people are, can be equally as inspiring.

What about aid to worship? There is no excuse for anything in the Lord's house which may detract the worshiper's attention from Him! *Every* effort should be made to preserve a unified effect! Pictures, posters, flags or other symbols in keeping with the theme should be used. Music in keeping with the theme can carry the message from prelude to postlude. But it is the ultimate glory of God that is the object—not the emotional tone of the present! Do not think of ritualistic order as worship—nor atmospheric feeling as the maximum potentiality of a worship service.

There is one channel between your message and your recipients. This is the senses—taste, touch, smell, sight and hearing. You have no other way of reaching the minds and hearts of those you serve. Test your worship service to discover how many of these senses the material enlists.

Modern teachers have discovered the value of one sense—visual—to the neglect of the other four. They have lost appreciation for the art of story-telling. But more than the sense of hearing, the other three are neglected. Read Helen Keller's *The World I Live In* if you would learn to appreciate what can be done through those three senses.

Pupil participation is a way to get at least one person to think through the message you wish to put across. When the audience takes part, they develop a group-sense; they identify themselves with what is going on. Pupil participation is for the purpose of making the theme meaningful. A child may sing a solo with poor artistic technique, but there will be those who never forget it. The important thing is—did the song add to the unified effect?

Variety is the keynote to maintaining interest. In the suggested chart accompanying this article, every item except number one should vary. Plan your services for an

(*Continued on page* 71)

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USE A

Record Player in Class

by Billie Avis Hoy

OUR record player is such a frequent visitor in my Sunday school class that the novelty has worn off. Now the students accept it as they do the lesson material, blackboard and other equipment.

I use it often for several reasons. Junior High boys and girls like and appreciate good music. Hymns help them worship and learn. Also, I have found that even the most mischievous youngster becomes quiet and reverent when records are used in class.

For example, sometimes I slip into the room just before class begins and start playing "All Hail the Power of Jesus' Name" by Paul D. Perry or an organ number by Esther Adams. As the classroom door opens, talking and laughing cease without a word from me. The students quietly take their seats and remain silent until the record stops.

Sometimes I find a hymn perfect for introducing or closing a lesson. A vocal number is best in this capacity, for the message in word gets the point across better than an instrumental number.

Often I combine the records with 2 x 2 slides, 35mm filmstrips, chemical lessons, flannelgraph stories or other visual aids. Instrumental numbers used as background music, with the volume low enough not to drown the person's voice, are surprisingly effective for encouraging an atmosphere of reverence.

Words of a hymn may give the message more adequately than the script furnished with a filmstrip. When this is the case, I use a record or part of a record. I have played parts of as many as four different records with a single filmstrip and believe the class learned more than they would have from the script alone.

Records have their place in a missionary lesson, too. A Sol Hoopii number sets the scene when we talk about Hawaii. A Negro spiritual works fine when Africa is the subject.

Records have to be worked into the lesson carefully so that they become an integral part of the class period and not a device to take up time or keep students quiet. If they do not help teach the lesson, they should not be used.

My class thought they knew all there was to know about the twenty-third Psalm and were disappointed to find it part of a Sunday school lesson. They could repeat it without hesitation. They knew it was a word picture of Jesus and that they were some of the sheep.

But having questioned the class members the preceding week, I knew we could spend the whole period on this Psalm to good advantage. I learned that several students had never seen a band of sheep. In fact, one had never seen a live sheep. None of them could tell me the meaning of such statements as "Thy rod and thy staff they comfort me" and "My cup runneth over." They had only vague and rather humorous ideas about "He restoreth my soul" and "Thou anointest my head with oil."

I taught the meaning of the Psalm by combining 2 x 2 slides and records in what one student called "the loveliest lesson we ever had."

We started the lesson with short prayers by three students and the record *The Lord's Prayer,* sung by Oscar Hederstrom. This singer's wonderful voice never fails to put the class into a worshipful mood.

We started the visual lesson with the 2 x 2 slide *Open Bible* because the Bible pictured is open to the Psalms. A student read a paragraph from his quarterly which explained that the Psalms, composed by different poets at different times, formed the hymnbook used in Hebrew temple worship.

Records can help pupils worship and learn.

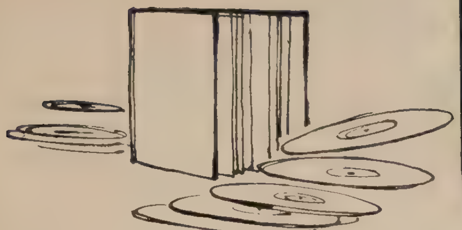
This was followed with the slides *David the Shepherd Boy* and *David and the Harp.* Another student explained (having been given the assignment during the week) that David is credited with the writing of the twenty-third Psalm, and that he wove his life as a shepherd boy into the song that pictures the Lord Jesus so beautifully.

Next we looked at *Shepherd Life,* one of the Church Craft Holy Land series. These fine, live, action pictures, which were filmed in Palestine, are excellent for picturing oriental shepherd life. They clear up the mystery surrounding such statements as "My cup runneth over."

This was followed by beautiful, full-color Matson slides, distributed by Visserslides, on the twenty-third Psalm. While another student read Scripture, I played the Morrison record *The Lord Is My Shepherd.* The chimes and vibraharp made beautiful background music. This was a time of inspiration for every member of the class. The beautiful pictures, the soft, sweet voice of the girl reading Scripture and the lovely music in the background will not soon be forgotten.

We followed this with Church Craft's 2 x 2 slides entitled *Jesus the Good Shepherd.* While another student read the script, we played Lorin Whitney's organ record *Savior Like a Shepherd Lead Us.* We ended the lesson with Sallman's *Head of Christ* and the Robert Bowman record, *No One Ever Cared for Me Like Jesus.*

(Continued on page 71)



RECORDS

WENDELL P. LOVELESS
editor

FOR YOUR LISTENING PLEASURE

For the Month of the Ground Hog

FOR this month of the Ground Hog, St. Valentine and the birthdays of two distinguished Americans, I have some mighty good listening to pass along to you. So many times I wish that you could be in our living room while I am auditioning these news discs so that you might share with me the pleasure of that first hearing.

For instance, I'm very fond of marimba music when it's well done. I have just thoroughly enjoyed some pressings by the Scoville Sisters—Marileen and Marjorie. They do some mighty nice things with a marimba and vibraharp. You simply must hear their medley of *Beneath The Cross Of Jesus* and *Thou Wilt Keep Him In Perfect Peace,* that lovely chorus, composed several years ago by Vivian Kretz Amsler after a very difficult experience in her own life. This is truly beautiful, and so easy to listen to. And what a magnificent job the technicians have done in the production, mike balance and the first cutting. It is smooth!

On the other side of this record is a medley of *Onward, Christian Soldiers* and another martial-type number which is not familiar to me. Excellent! Then the marimba and vibraharp do *I Will Pilot Thee* with fine effect, and on the opposite face is *The Holy City.* Did you ever hear this sacred classic played on a "musical woodpile" (as a friend of mine refers to the marimba)? From a production standpoint, it is very well done, but, in my opinion, this type of number does not appropriately lend itself to this kind of rendering. Just a matter of taste, no doubt.

I was pleased to find *The Assurance March* in this set of recordings. I suppose it is natural that I listen a bit more critically to a number of my own composition, and I did so in this instance. I liked the general effect of the cutting very much, but I trust that the Misses Scoville will permit me just one suggestion: when you do it again, slow the tempo just a mite, please. And I think that the rhythm could be observed a bit more carefully in spots. I am quite well pleased with it, however. The other side has *When We See Christ,* a smooth, melodic number, presented most attractively. I hope that we shall hear more of the work of the Scoville Sisters under the Sharon label. These all are 78 RPM.

▪ I'm happy to have discovered the recordings which carry the WORD label, for they seem to have a wealth of really good talent. I want to tell you about two or three which I think are particularly good listening. Frank Boggs has one of the sweetest, most resonant bass-baritone voices I have heard on records, and I am enthusiastic about two songs he has put on wax.

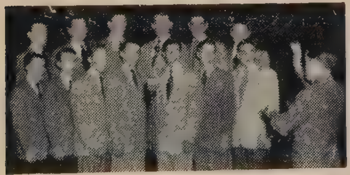
One is *Blessed Redeemer,* a beautifully melodic number, in which his voice nicely carries the message of the song. Paul Mickelson at the organ furnishes the accompaniment. I'm sure you'll agree with me in my estimate of the superior quality of this voice. He should be widely used, at least through amplified voice production, for he has an ideal recording style. Just one thing: retain the final tone in the last phrase a tiny bit longer. It will add greatly to the effectiveness of the number.

Boggs also sings a most unusual song, *Yes, God Is Real,* in which he plays his own piano accompaniment. It is rhythmic, sweet and melodic, with a good message. I'm going to play both sides of this record over and over again.

Another of the WORD productions is by the Religious Hour Choir of Baylor University, a well-trained ensemble under Bryant Tolbert's direction. He also has a grand tenor voice, taking the solo in *Sing Angels Sing.* On the other side, the choir does a medley of three choruses: *Turn Your Eyes Upon Jesus; What Though Wars May Come, I have Christ In My Heart;* and *Preach Christ.* It is gratifying to me to hear *I Have Christ In My Heart* sung so effectively.

Then there is the contralto voice of Jo Ann Dyson, with Loeen Bushman, organist, and they present two familiar numbers, very nicely done. One is *God Leads Us Along,* and the other, Robert Harkness' *Why Should He Love Me So?* Since this is leap year month, I suggest that you leap (forgive me!) to the dealer to get these

PERSONALITY SKETCH



▪ Some time ago I reviewed some of the recordings of various groups from Fort Wayne Bible College, Fort Wayne, Indiana. I then expressed gratification that several of the conservative schools and colleges are doing such excellent work in the recording field. Dick Gerig (pardon me! Richard E. Gerig) is the director of music at that school, and what a fine piece of work he is doing. I knew him when he was a student at Wheaton College, where he was one of the moving spirits in developing the College radio program. Here is one of the groups Dick has developed and directs, the Chapel Singers. Fine looking outfit, and they sound as well as they look. Let's hear more of them on record!

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★ Sing, Angels, Sing (includes story of the writing of this new song)
★ Turn Your Eyes Upon Jesus—I Have Christ in My Heart
★ The Solid Rock ★ Anybody Here Who Loves My Jesus?

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★ God Leads Us Along ★ Why Should He Love Me So?

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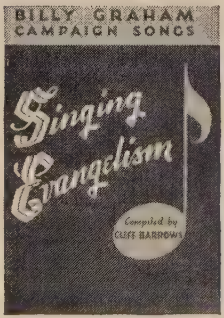

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■ Lorin Whitney fans will be happy to know that he has another long-playing album out, one of four under the Sacred label. It is LP-7004, and the pipe organ, under his touch, never sounded better. I don't need to say anything more than that it is Lorin Whitney at the organ to commend this pressing to you. Here are the hymns: *Holy, Holy, Holy, Lord God Almighty; All The Way My Saviour Leads Me; Day Is Dying In The West; From Greenlands Icy Mountains; Eternal Father, Strong To Save; Pass Me Not, Oh Gentle Saviour; When They Ring Those Golden Bells; Someday He'll Make It Plain.* END

Points on Best Usage of Films

1. Preview your film.
2. Be sure your equipment is set up and *tested* ahead of time.
3. Make sure the bulk of your audience can see and hear with ease.
4. Check the ventilation and temperature of the room.
5. Prepare your audience for their screen message. Alert them for the point it is to make.
6. Show the film in smooth, professional-like manner.
7. Bring your meeting to a close in harmony with the ending of the film. Don't tack on comments because you feel somebody should say something.

TEACH THE LESSON

(*Continued from page 27*)

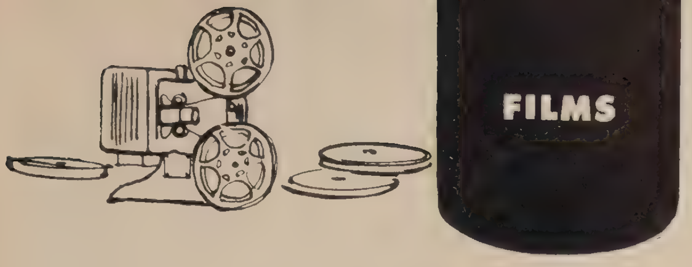
library assures availability at the time needed, requiring no makeshift substitution. This, from the teaching point of view, is a very important asset. Simply put, the renting of slides and strips is "penny wise and pound foolish."

In summary, the 35mm slide and filmstrip, will find excellent use in your church school, helping teach the lesson. Whether your teaching problem pertains to a lesson in Sunday school, weekday school, Bible class or membership class, the slide and filmstrip stand by to help you do a thorough teaching job.

You will also find the slide and filmstrip helpful for worship services at Christmas, Easter and other occasions. As teacher, it is up to you to use these God-given teaching tools to do a bigger and better job for Him Who has asked us to teach and preach His Gospel to every creature. END

Picture Credits

■ Cover and page 15, Good News Publishing; page 9, Three Musketeers; pages 11, 25, 75, 76, 78 and 80, Religious News Service; page 13, Acme; page 14, Conservative Baptist Foreign Mission Society; page 18, Douglas Davidson; page 19 (2 col.), Gabriel Moulin; page 23, L. S. Brooke, A.I.B.P.; page 27, Project-Or-View; page 33, Westminster Press; page 5, Webster-Chicago; page 59, Ellis O. Hinsey; page 62, A. B. Dick Co.; page 63, Hart R. Armstrong; page 67, Fort Wayne Bible College; page 79, Bob Jones University; page 81, Youth for Christ International.



Grovenor Rust,
editor

YOU CAN USE EFFECTIVELY

Films Educate about Alcohol

This month's box telling about the liquor-interests' film prompts me to present a coverage of some of the best films now available for those desiring to educate young and old about the scientific and moral facts on alcohol.

The best general-purpose film is entitled *It's the Brain That Counts.* Although not new, this twenty-minute, black-and-white film is an excellent treatment of the problem from a scientific and physical-effects point of view. Very few others surpass it in treatment and interest.

Another good one of high interest level is called *The Vicious Circle.* This recent black-and-white or color film in twenty minutes tells the story of an advertising artist's experience with alcohol's power to drag a man to an attempted suicide. Its main concern is with the moral and sociological upheaval liquor effects in a man's life.

A picture whose stark reality is jarring carries the title of *Skid Row.* Its twenty-two minutes of black-and-white film carry a shocking message no words can convey. It is made entirely from scenes along Chicago's Skid Row, containing several eye-opening shots taken in some of the saloons now operating along West Madison street. Poor lighting made the photography in this one very difficult. Therefore, some shots in the saloons are rather dark. It is, however, an excellent film to visualize the realism of liquor-bred debauchery.

Other films on the liquor topic are: *Beneficent Reprobate, Liquid Lore, The Payoff* and *Where Does It Get You?* We suggest you write to the W.C.T.U., Evanston, Illinois, for a listing of their films.

■ The third film in the new Sunday school training series from Scripture Press is called *Stars in Your Crown.* Like the other two, it is twenty minutes in length on black-and-white film. It is well organized, lively and provocative in its content.

The purpose of the film is to emphasize the importance of the teacher in the child's learning program from Cradle Roll days to the young married couple's class. There is also much aid from the film in the form of excellent suggestions to help teachers get closer to their students. These suggestions are demonstrated dramatically. The distinct challenge of the Sunday school to Christians is excellent, positively expressed in the question: "Who will turn their troubled eyes to the strong Son of God?"

Technically and spiritually, this film rates high. It uses the narration-sync sound combination better than *God's Acre of Diamonds,* doing a fine job of arousing interest and holding it for the length of the film. The motivation value is also high, giving it the power to generate action by those who see it.

■ Another of the new motion pictures released by Family Films is entitled *Rim of the Wheel.* This thirty-minute black-and-white film is the story of a young mother who wraps herself up in a whirlwind of social activity, thinking she is doing "good." The whirl keeps her at the rim of the wheel

"And the Truth Shall Make You Free . . ."

is the title of a film slated "for churches and schools." Little more than a series of blatant misrepresentations and half-truths, it is liberally seasoned with false statements and calculated implications which leave wrong impressions. The film is a forty-nine minute so-called "primer on alcohol," sponsored by the self-styled Temperance and Tolerance Association to discount the idea of total abstinence from alcoholic beverages or any legal removal of sale from a community.

The film centers around the testimony of a Mrs. Thurber who has done much investigating since her W. C. T. U. days when she was intolerant of "scientific" facts about alcoholic beverages. Her appearance in this film in her own living room wearing the W. C. T. U. emblem, or a good facsimile of it, is used to imply that this militant organization has "backed water" on the liquor question in the light of "new" information.

Investigating the qualifications of this Mrs. Thurber, I found that she was a member of the W. C. T. U. for a year at the most, and then as a very minor personality in her local area. The implication that she was a leading W. C. T. U. figure is totally false.

The film is replete with references from Scripture used out of context, then twisted and distorted to condone that which those same Scriptures condemn roundly. I have never seen a more subtle and perverted attempt on film to enter churches and schools with propaganda that defaces the truth science and the Scriptures set forth. It is typical of the true character of the liquor industry, which would profit much if the churches accepted the position this film sets forth. It uses the same "big lie" propaganda technique Adolf Hitler used in films to subvert the German people. Some churches have even been offered ten to fifteen dollars if they will show it!

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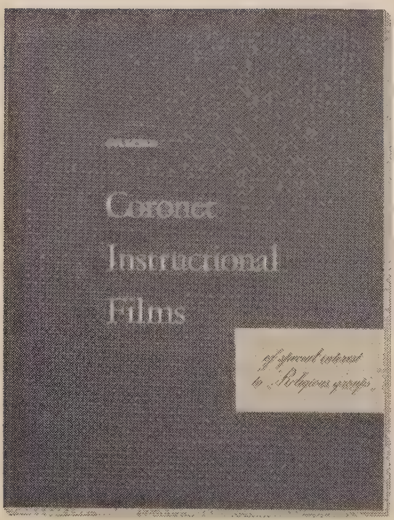

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Jonah Fleeing from the Presence of the Lord

of life, a good distance from the center hub.

The story uses a neighbor's retired and aged father, known as Dad Dickerson, to bring the message the fussed and flustered socialite needs. He enters the matron's home as an emergency baby-sitter, where we learn he is a retired circuit-riding preacher from the West. Most of the time, he expresses very timely admonitions and musings, good for us all to think about. His main message is to get close to God, the "hub" of the wheel of life.

Technically and artistically, the film is excellent. It's message is well stated, exemplifying the features of a wholesome Christian home life. Films of this nature help to unseat the false standards of successful home life set by the materialistically centered mass-entertainment industry. Try using it with the young people and then with the general congregation. It also would be good fare for college students and other groups which include homemakers and teachers. Rental will be through many local church film libraries. Some are listed in the advertising columns of this issue.

■ Out of the work of the Central American Mission comes a fine forty-two-minute film photographed by Harold C. Herman, entitled *Torch in the Night.* The excellent color photography of this film gives it a place high on the list of missionary documentaries. Technical work was done for the mission in the studios of Moody Institute of Science.

The film presents a story of the customs, country and challenge of Central America. Scenes of a witch doctor bowing before stone idols, sun worshipers on the steps of Catholic cathedrals and pilgrims walking on their knees to costly shrines cry forth the great need for mission activity in the Central American republic. The excellent contrast between the darkness and bondage of the ritualistic paganism and the glorious release into freedom and love in Christ is one of the dramatic things about this film.

Technically, it is very good. However, one weak element lies in the employment of too many sequences of formally arranged groups of indigenous church congregations. They detract from the high visual interest with which the film opened. This shortcoming is not major and therefore does not interfere with the film's usefulness to any great extent. Write to Central American Missions for information about obtaining this fine film.

■ Three more color filmstrips from the Concordia Audio-Visual Service have come for review. The first is No. C23, *The Woman of Samaria.* Its twenty-seven frames tell accurately the story of John 4: 3-30. It is a useful strip, for it carries the intent of the message found in John 4: 35, often omitted from lessons on this passage.

Number C25, *The Feeding of the 5,000,* presents a pictorial study aid to this event of Christ's life. Included in the twenty-five frames is an excellent relief-type map of Galilee which will help to place the event geographically. The theme emphasized is Psalm 23: 1.

Number CO-22, *Joseph Sold Into Egypt,* opens on the note sounded in Proverbs 3: 6. It then continues with events leading up to the selling of Joseph into bondage.

The three strips, all about the same length, are good in their art work and color. They are part of the Sunday school library series being released regularly by Concordia Book and Visual Aids Stores.

■ Three slidefilms providing material for a study about God have come from Church Screen Productions of Nashville, Tennessee. These strips are on black-and-white film. One of them is called *The Heavens Declare the Glory of God*. It is a series of photographs of the sky in different moods and movements. Accompanying the picture strip is a manual of meeting suggestions. The idea of the strip is good, but we feel much of the intensity of the message is lost by using a black and white medium which does not show the glory of God's heavenly creation. We wish it were color and not quite as long (thirty frames).

How God Takes Care of Us is a thirty-one frame, black-and-white strip leveled for Juniors. It does quite a good job of presenting the story of God's providence in spiritual and material things.

Learning About God is an attempt to help the teacher of the Intermediate ages grasp some of the natural and spiritual evidences of the existence of God. Its thirty-seven frames in black and white do a reasonably good job for these youngsters. The manual should be used as an idea source rather than read verbatim. The teacher should fit this film or the other two to his own class. All three consist mainly of photographs illustrating material quite closely correlated with the idea content.

END

RECORD PLAYER

(*Continued from page 66*)

This lesson took two weeks to prepare, for I found it necessary to listen to dozens of records before making final selections. The best slides had to be chosen and arranged in proper order. Scripts had to be written, for seldom does the manual sold with slides or filmstrips completely meet my needs. In this lesson, certain statements had to be explained. Finished scripts had to be mailed early in the week so that boys and girls doing the reading would have time to prepare.

But results were worth the effort. The students learned the meaning of every statement in the twenty-third Psalm. They also were led into an experience of worship and came to realize that the Bible has inspired the writing of beautiful hymns down through the years.

END

RESTORE WORSHIP

(*Continued from page 65*)

entire quarter. Within a quarter, at least one service should have a patriotic theme and one a month should be missionary. Participation from the group should be enjoyed and illustrative material used. But to obtain the fullest appreciation, even these two features must not be overused. Methods over a period of three months should include at least one of each of those mentioned. The motivation should be clear-cut. Always include praise and thanksgiving in prayer.

END

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COMING CONVENTIONS

(Continued from page 57)

The Gideons, International: July 23-28. St. Louis, Mo. Write: W. W. Gothard, The Gideons, Int'l., 212 E. Superior, Chicago 11. Ill.

Greater Chicago Sunday School Association: Regional Conferences, Mar. 4-8. Mar. 4—Judson Baptist Church, 1252 N. Austin, Oak Park, Ill.; Mar. 6—Bethany Mission Covenant Church, 9100 S. Bishop, Chicago; Mar. 7—Wheaton Bible Church, 123 E. Union, Wheaton; Mar. 8—Midwest Bible Church, 3441 N. Cicero, Chicago. Write: Greater Chicago Sunday School Assn., 343 S. Dearborn, Chicago 4, Ill.

The Oriental Missionary Society: Ninth Annual Convention, June 25-29. For reservations write: Dr. Arthur W. McKee, Winona Lake Christian Assembly, Inc., Winona Lake, Ind. For program information write: The Oriental Missionary Society, 900 N. Hobart, Los Angeles 29, Calif.

The Pentecostal Assemblies of Canada: 4th Annual National Sunday School Convention. Windsor, Ont.—Mar. 4-9. Convention headquarters: Bethel Pentecostal Church, London and Bruce Streets, Rev. W. H. Fitch, pastor. Write: Rev. James Montgomery, 50 Euston Ave., Toronto 6, Can.

AN EVANGELIST

(Continued from page 58)

to help him? It might have been at the wrong end of the bridge or out of reach of the farmer. So it is with the salvation of souls. The minister hands out the rope of salvation from the pulpit, but all cannot reach it. The Sunday school teacher also is needed to hand out the rope. When the aim of each one is to be an evangelist, then souls will be saved. END

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Charles W. Petty, Mgr.

GIVE GOD TIME

(*Continued from page* 16)

When the altar call came, he rose in his seat and said in a shaking voice, "I want Christ to save my soul." He made his way to the prayer room where hundreds of others, before and since, found God, and there sobbed his heart out as he let go of all the vices and temptations that had beset him and let the Savior come into his heart.

"He's mine now, O, he's mine! Thank—thank God for it all," he cried out.

It was a sudden, miraculous conversion—but it came only after weeks and months of patient prayer and compassion. He became one of the best workers the mission ever had, offering a burning testimony that carried conviction to countless wayward hearts.

One day he approached the mission superintendent rather hesitantly.

"What is it Jim?" the latter asked him.

"I've—I've got something I'd like—like to talk to you about," he said, "but I—I don't know."

"Out with it, brother. God will guide you in what you want to say."

Briefly he told, for the first time, something of his past—that he was a college graduate, had been a teacher, had a fine home and family before he tobogganed into degradation.

"My mind still works," he went on. "I'm still rather a young man. I feel I'd like to enter the ministry. Do you think it is possible?"

"Of course. You could have a wonderful ministry for the Lord. Church people need to hear a living witness like you."

The superintendent arranged his entry into a seminary and the means to finance his Bible training. With his mind cleared of alcoholic and other poisons, such as hates, fears and frustrations, and with his whole being dedicated to Christ's service, the man made remarkable progress. He competed with young men just out of college, and more than held his own. Perhaps the happiest moment of his life, except that of his conversion, was when he was ordained to the ministry in one of our leading denominations. Today he is the happy, Christ-witnessing, Holy Spirit-filled pastor of a large church.

Ofttimes I think conversions are as variable as finger prints—with every soul it is different. There is only one salvation, one Savior, one redemption, just as all human hands have the same general shape; yet as all fingerprints vary, so I feel the details of conversions are different. Some come in a great revival, when God speaks to a human heart and it instantly responds. I have known people who within moments after sneering at and defying the Lord broke down in repentance and surrender. Men have

(*Continued on page* 90)

Jerry Beavan reporting on

America's

HOUR OF DECISION

No. 8 of a series

Washington, D. C.—February 1952. There is but one report for American Christians from the Nation's Capital these days: it is the story of God's blessing in answer to the prayers of literally thousands . . . the thousands in every state of the nation . . . from every walk of life . . . of every denomination, color and creed . . . who have asked God to send a revival to Washington . . . a revival that would sweep across the country to turn America back to God.

There is not a thinking person who would not agree that a moral and spiritual reawakening is needed now as perhaps never before in our national history. Never before have the moral and ethical standards dipped so low. Never before have the efforts of man seemed so puny in the face of an enemy of seeming irresistible force. Never before has the help of an Almighty God been so urgently needed . . . His wisdom so necessary to the continuation of our way of life.

But with the prayers for revival in Washington, there may have been too many who have prayed for an upheaval . . . a turning of things . . . and people . . . upside down. And this may not be God's way at all. The primary responsibility of Billy Graham . . . or any evangelist . . . is to win men for Christ, not to effect a revolution of people or governments. The prayers which God is so definitely answering these days are the prayers for the conversion of men and women to a saving knowledge of Jesus Christ.

Thank God, we can report that that is the story of the Washington campaign. No figures are available to stagger the thinking; this is not a campaign of numerics. No records for crowds or attendance are available; this is not a campaign of records made or broken. But there is the story of God at work in a city that had waited thirty-five years for a united effort on the part of the Christian constituency . . . and of the lives changed because God was at work. There is the story of seemingly impossible obstacles overcome almost daily, as prayers became effectual . . . and faith became strong.

Perhaps never before have the great evening meetings become the "minor" part of a campaign. Yet that is almost the case. For the outreach of the Greater Washington Crusade into every area of Capital life has become the "major" part of this Crusade.

Even as the throngs have gathered in the vast National Guard Armory nightly . . . and as the hundreds and now thousands have been reached with the Gospel . . . so each day has seen other hundreds and thousands reached in other ways. In colleges . . . schools . . . special group meetings . . . business men's luncheon groups . . . pastor's workshops . . . radio and television programs . . . city-wide prayer groups . . . the campaign has been duplicated . . . its message repeated again and again.

And the message, as one metropolitan reporter described it, is "the old time religion."

And while the Washington Crusade makes history . . . for it is doing just that . . . the extended ministry of Billy Graham and the team continues. The "Hour of Decision" has taken on new life, some have said, through its origination each week from the National Guard Armory in Washington. True, it has cost much to continue the origination each week during this Crusade without receiving special offerings for the broadcast's support . . . but believing that God's people . . . the good friends of the program would have it that way, the broadcast has continued direct from Washington . . . and the "Hour of Decision" on Television . . . originating "live" each week with special guests the men who make up our government in Washington . . . the congressmen, senators, judges and executives . . . this program, too, has become more than ever the expression of American evangelism in action. For its support, the Billy Graham team looks to new, and additional friends across the nation. This is no hour to relax in any effort for God. Now, as never before, we must unite in our Crusade to see Revival in Our Time.

And another ministry has been growing and multiplying . . . during this month the last of the great area-wide premieres of "Mr. TEXAS" will have been completed, and "The World's First Christian Western" will have made its first circuit of the nation. As at the first showing in Hollywood Bowl on October 1, the succeeding four and one-half months have proven again and again that God has honored the message of this pioneer movie making attempt. No accurate record is yet available of the souls won for Christ through the message of this film, yet the number runs well into the thousands. In cities and areas where the Graham team has never visited, the response has been the same.

Now the film becomes available to additional groups . . . in churches . . . colleges . . . army camps . . . youth groups, in hundreds of cities from coast to coast . . . and with it go the prayers of the Graham Evangelistic Association that its ministry may be increased a hundred-fold in the days just ahead.

Your part in this wide-spread evangelistic ministry may be to continue faithful in prayer . . . it may be to support the work with your gifts . . . both are urgently needed.

Share today . . . in your way . . . in the ministry of seeing Revival in Our Time.

THE HOUR OF DECISION TELECAST IS NOW ON THE FOLLOWING STATIONS

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WXYZ-TV	Detroit, Mich.	10 P.M.	Chan. 7
WMAL-TV	Washington, D.C.	10 P.M.	Chan. 7
WLTV	Atlanta, Ga.	10 P.M.	Chan. 8
WENR-TV	Chicago, Ill.	9 P.M.	Chan. 7
KECA-TV	Los Angeles, Cal.	10 P.M.	Chan 7
KGO-TV	San Francisco, Cal.	10 P.M.	Chan. 7
WBAP-TV	Ft. Worth, Tex.	1 P.M.	Chan. 5
WFAA-TV	Dallas, Tex.	10:30 P.M.	Chan. 8

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Christian Life

Russell T. Hitt, *News Editor*
Andor DePaal, *Assistant News Editor*

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NATIONAL

Tense Expectancy Grips U. S.

1952 Might Hold Answer

LIKE A BROODING CLOUD that might bring either violent storm or refreshing rain, the spiritual atmosphere that had settled upon America early in 1952 promised something few could define.

Perhaps it could best be described as a deep sense of expectancy—an urgent, almost desperate expectancy.

As in the previous year, there was a continued response to the Gospel in the intensive campaigns staged by an increasing number of evangelists. Yet no one could be found who'd say that the longed-for revival was here. (See editorial, "Revival in '52?", page 9.)

But even the man on the street knew something was going to happen—something *had* to happen.

Americans, who love to win in a hurry, were sobered by the Korean impasse. Bitter defeats administered by their alleged allies in the UN, the problems of European defense and the nauseating stench of moral decay in the nation's capital had robbed them of lighthearted self-assurance.

"The end of civilization is just around the corner," Billy Graham had repeatedly told the throngs who flocked to hear his warning. People in high places were listening. School men, preachers, editors and business leaders nodded an assent.

"Billy Graham's message is a message the American people had forgotten and now find they need to remember," declared *The Greensboro* (North Carolina) *Daily News.*

Likewise *The North Carolina Christian Advocate,* an official Methodist publication, commended the Graham message:

"The false gods of materialism and pleasure have left us morally bankrupt," Editor C. W. Robbins wrote. "Better than most of us, Mr. Graham senses the spiritual poverty and spiritual yearning of the masses. Better than most of us, he senses the spiritual vacuum created by liberalism and humanism. He senses the black despair of a Christ-less generation."

Addressing a packed-out Convention Hall in Philadelphia, Anglican Bryan Green echoed the cry.

He deplored the increasing dependence on psychiatry and psychology of "those who are really suffering a sin guilt and who need most to go to church and hear about the forgiveness of sin."

But it wasn't just the evangelists. Henry R. Luce, editor-in-chief of *Time* and *Life* magazines, told crowds in Chicago and Minneapolis that America has come to "some really big turning point."

The highly respected Board of Regents, governing body of New York state's public schools, unanimously recommended that every school day begin with prayer. Governor Thomas E. Dewey was quick to endorse the suggestion.

In its Inquiring Reporter column, the *Chicago Tribune* posed the question: "Should children be forced to go to church?"

Educators, often wary about religious teaching in the schools, were beginning to look the problem straight in the eye. The issue was the main topic of a gathering of state teachers college representatives who met at New Haven, Connecticut.

Still, it was difficult to fully describe the apprehensiveness that lingered in many hearts.

"If we don't clear that gang out of Washington soon, this country is all washed up," one denominational official told close friends in a recent conference. "Maybe it's too late already," he added.

Yet, for the most part, evangelical groups were redoubling their efforts in every area of witness. The Assemblies of God expected 10,000 persons to attend their tenth national Sunday school convention in Springfield in March.

The National Council of Churches made no bones about planning a country-wide itinerary of evangelistic campaigns for Charles Templeton, erstwhile comrade of Billy Graham.

Christian schools, with few exceptions, were filled with eager students—a high percentage looking forward to missionary work. The strongly evangelical Sunday school publishing houses were doing a bumper business. Tract distribution had reached a new high.

What would the coming months bring? The black forces of evil had shown no signs of wanting a truce. The tide of godlessness and sin swept forward.

What would the future bring? Only the silent God of eternity knew the answer.

ACCC Favors UMT

DECLARING THAT THE INDIVIDUAL Christian owes the duty of service to the State as a divinely ordained institution, the American Council of Christian Churches, meeting at Gary, Indiana, recently adopted a sharply worded resolution favoring universal training.

"Some form of military training is indispensable to the security of our nation and the maintenance of freedom in other areas of the world," the resolution read.

In another resolution, the council urged "all true believers to investigate their church affiliations, with the Scriptures as their only infallible standard of faith and practice, and to take any and all necessary steps to disaffiliate themselves from such churches, councils and associations as knowingly harbor unbelievers or countenance error."

EVANGELISM

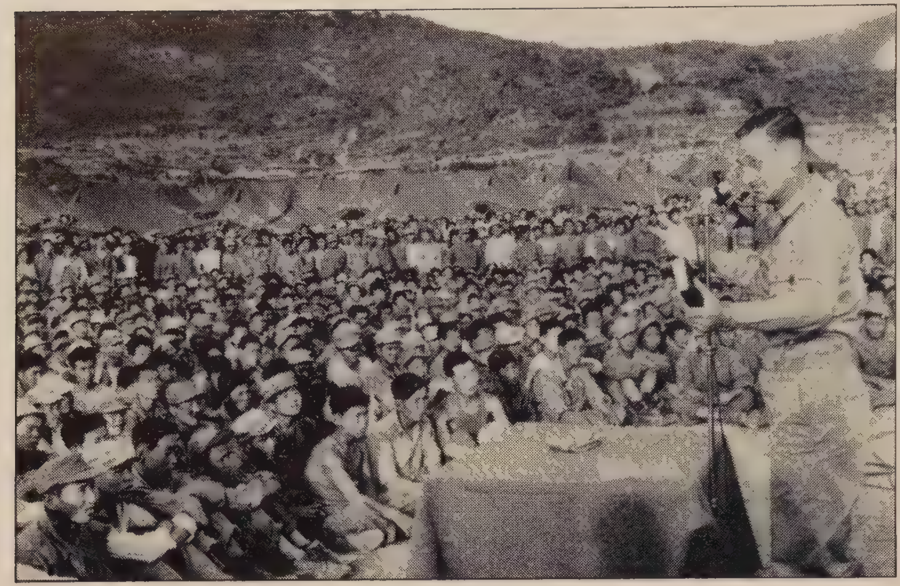
Revival in Mentone

WHAT ONLOOKERS DESCRIBED as "real revival" came to the town of Mentone, Indiana, when the Rev. Kenneth Dodson conducted special meetings in First Baptist Church of that city.

Over 200 persons were dealt with in the inquiry room, most of them believers who wanted to dedicate their lives to the Lord. At least 15 professed to accept Christ as Savior.

Dodson, pastor of the Glen Park Baptist Church in Gary, Indiana, is a member of the Council of Fourteen of the General

Noted British Evangelist Talks to Students
The Gospel had an Oxford accent and Episcopalians were listening.



Communist Pow's Attend Christian Service

Presbyterian Chaplain Harold Voelkel, former missionary to Korea, addresses a Sunday morning congregation of several hundred North Korean Communist soldiers in a prisoner of war camp in South Korea. Many of these captured Reds have turned to Christ as a result of the efforts of evangelical chaplains like Voelkel.

Association of Regular Baptist Churches.

Earlier, Rev. Milton Dowden of the Mentone church had conducted meetings for Dodson in his Glen Park church. The campaign saw more than 100 dedications.

DENOMINATIONS

Pentecostals Hit UMT

STRONG PROTESTS AGAINST universal military training and against appointment of an American ambassador to the Vatican were made by representatives of a million Pentecostals that met recently in Detroit.

The four-day meeting of the Pentecostal Fellowship of North America drew delegates from 26 states, Alaska and Canada. Visitors were there from Cuba, Finland and England.

The Rev. J. A. Synan of Franklin Springs, Georgia, was elected to serve a second year as chairman. Dr. J. Roswell Flower of Springfield, Missouri, was re-elected as vice-chairman and Dr. Howard P. Courtney, Los Angeles, was named to a similar post. The Rev. Houston R. Moorehead of Cleveland, Tennessee, was re-elected secretary. The Rev. E. J. Fulton, Des Moines, Iowa, was renamed treasurer.

Bulletin

- EVANGELIST BILLY GRAHAM's strategic campaign in the Nation's capital got off to an auspicious start when a throng of more than 11,000 jammed the National Guard Armory on Sunday afternoon, January 13.

Among the huge gathering were at least 40 United States senators and members of the House of Representatives. The Hon. Clyde Hoey, senior senator from Graham's home state of North Carolina, introduced the evangelist. Two congressmen served in the ushers' corps.

Most significant was the fact that 205 persons responded to the gospel appeal on the opening day.

Mail received in Washington headquarters of the campaign indicated that at least 25,000 prayer groups were interceding for God's blessing.

Jersey Sunday School Rally

NEARLY 1,000 ENTHUSIASTIC Sunday school workers and pupils crowded out the Hawthorne High School, Hawthorne, New Jersey, recently for an inspiring rally. It was part of a three-point Sunday school project sponsored by the Hawthorne Bible School

During the last three weekdays of September, a Sunday school convention had filled the Hawthorne Gospel Church with workers from more than forty churches.

During October, 32 Sunday schools, split into five divisions according to size, had engaged in a stimulating contest. More than five of them increased by more than 50 per cent over their 1950 average. Grand winner, Calvary Gospel Church of Newark, jumped ahead by 150 per cent. Other divisional winners were First Baptist, Fairlawn; Jacksonville Chapel, Towaco; Grace Conservative Baptist, Nanuet; and Hawthorne Gospel Church, Hawthorne.

Form Christian Group

A NEW GROUP CALLED The Celtic Knights and Ladies was formed at Sturgeon Bay, Wisconsin by members of eight denominations "to promote good will and understanding among all Christians."

Originator of the movement is the Rev. Wendell Hansen of West Sturgeon Bay. He said the fellowship would aim to create unified Christian activity in "the struggle against the evil forces of secularism."

Richard Hartman of the Sturgeon Bay Friends church was elected president of the organization's 50-member mother chapter at the meeting. Other officers elected were: Charles Whitford, Quaker, vice-president; Mrs. Mose Evenson, Baptist, secretary; the Rev. Myron J. Medin, Lutheran, chaplain.

EDUCATION

Food Festival

GIFTS OF FOOD from members of the Pentecostal Holiness Ladies' Auxiliaries from eight states were taken recently to the campus of Southwestern Bible College.

The various women's groups donated more than 1,000 quarts of home canned goods and many pounds of sugar, potatoes and dried beans. The idea of sending foodstuffs to the school originated shortly after its founding in 1946. More than 300 women attended the "food festival."

Wycliffe Gets Property

THE JOHN BROWN SCHOOLS and the Wycliffe Bible Translators have recently completed a real estate transaction which placed the schools' Sulphur Springs, Arkansas, properties in the hands of the Wycliffe group. The site, which was the campus of the Brown Military Academy of the Ozarks, is now to be the location of a children's home and Bible translation center serving the organization of nearly 500 missionaries, candidates, and recruits.

Dr. John E. Brown, founder and chairman of the board of the John Brown Schools, said consideration in the transaction was $150,000, one-half of which was donated to the Wycliffe group by the Brown Schools. In announcing the sale and donation, Dr. Brown said:

"Because we believe so fully in the world-wide work of the Wycliffe Translators, we are proud to have a part in their great movement by making this outright gift of $75,000."

The Wycliffe Bible Translators was founded in Sulphur Springs in 1934 by W. Cameron Townsend, its general director, for the purpose of sending highly trained missionaries into tribes having no written language and there developing written languages, translating the Scriptures and giving the tribes the Christian writings in their own languages.

Acquired in 1924 by the John Brown Schools, the resort town hotel and properties were operated as a unit of the schools' organization. As a children's home, it will function for the accommodation of missionaries assigned to tasks in areas where it is not expedient to subject children to the hazards of living.

Eastern Baptist Dedication

A NEW $400,000 chapel and music school was dedicated for the Eastern Baptist Theological Seminary, in Philadelphia's suburban Overbrook.

They are to be known as the Curtis Lee Laws Memorial Chapel and the William Howard Doane Music Hall. The latter was donated by Mrs. George W. Doane, of South Orange, New Jersey, and named for her father, who was a prominent Baptist layman and hymn writer. Dr. Laws was an editor of the Watchman-Examiner, Baptist weekly.

Launches Drive

PHILADELPHIA BIBLE INSTITUTE has launched a drive for more than $100,000 to provide for renovations being made to the newly purchased school property in downtown Philadelphia. Appraised by insurance men at $1,000,000, the former

Y. W. C. A. headquarters was purchased several months ago for $160,000.

Philadelphia Bible Institute, a merger of the Philadelphia School of the Bible and the Bible Institute of Pennsylvania, reported a combined day and evening enrollment of 1,079 for the fall term.

Seminary Gets New Leaders

DR. CAREY THOMAS, widely known Conservative Baptist leader, has been named acting president and Dr. Vernon C. Grounds dean of the Conservative Baptist Theological Seminary, Denver, which opened its second year with an enrollment of 60.

Dr. Richard S. Beal Jr., was named professor of theology.

PRESS

Van Kampen Gets Bibletone

VAN KAMPEN PRESS of Wheaton, Illinois, has been appointed sole distributor in the religious field of Bibletone Records. Up to this time, Bibletone records have been distributed only through commercial markets.

The New York concern has received considerable publicity in national magazines in recent years because it was the first to offer an entire religious service on records—organ music, Scripture reading, hymns, and sermon.

A month earlier, Van Kampen Press announced it had been made exclusive distributor for records produced by International Sacred Recordings of Los Angeles.

Journalism Course

FOR THE FIRST TIME in their history, the popular short courses in Christian journalism sponsored by the Christian Writers Institute will be held during the winter months—February 18-22—at Trinity College, Clearwater, Florida. Robert Walker, editor, will be instructor.

These courses were first launched seven years ago by CHRISTIAN LIFE. Developed as a feature of the magazine's correspondence school, Christian Writers Institute, the courses have been held at Bible conferences from coast to coast during the summer vacation period. A number of successful Christian writers have been developed through the courses.

Bob Cook in Campaign

Dr. Robert Cook, president of Youth for Christ International, was the evangelist in the Christ for Greater Duluth Crusade held recently in the Duluth Curling and Skating Club. Speaking to more than 30,000 people in the two-week campaign, Cook saw 688 respond to the invitation, with 355 for salvation.

Revell Moves to Suburbs

FLEMING H. REVELL, a landmark on New York's Fifth Avenue for 54 years, has followed the example of other religious publishers by moving its headquarters away from the congested area of a city to the suburbs. New address of the publishing house is 316 Third Avenue, Westwood, New Jersey.

Westwood is just beyond the George Washington Bridge, across the Hudson River, with easy access to Manhattan via express busses. The new Revell location is just across the street from the Westwood station of the Erie Railroad.

The firm, which serves as exclusive sales agency for Pickering and Inglis Ltd., London, and Inter-Varsity Christian Fellowship books, will continue to maintain branch offices in Los Angeles, London and Glasgow.

Bibles for Truman

PRESIDENT TRUMAN was presented with 240 volumes of Bible translations as the first gift for the proposed Truman Memorial Library at Grandview, Missouri, where ultimately the official papers and records of his administration will be stored.

Gilbert Darlington, treasurer, and Dr. James V. Claypool, secretary of the promotion for the use of the Bible, of the American Bible Society, made the presentation in a brief ceremony at the White House. The volumes include Scriptures printed in 120 languages and dialects.

Formosans Get Bibles

THE AMERICAN BIBLE SOCIETY has received word of the safe delivery of 20,000 copies of Japanese Scriptures to the Rev. and Mrs. James Dickson, Presbyterian missionaries working among the native peoples of Formosa.

These books, for those who speak Japanese, were furnished by the Bible society at the request of Chaplain Ivan L. Bennett of the United Nations Command. More than one hundred thousand copies of the New Testament in Chinese also have been received, Bennett reported.

Postal Rate Exemptions

CONGRESS HAS GIVEN its final approval to legislation increasing postage rates, but exempting religious groups from the increases on both second and third class mail.

Both houses had agreed to exempt religious publications from the prospective 30 per cent increase in second class rates.

Conferees agreed also to extend the exemption to all religious or educational material, whether published for profit or not, if it is "designed specifically for use in school classrooms or in religious instruction classes." This was a concession to private publishers of Sunday school papers and religious instructional material who had testified at congressional hearings that their margin of profit is very small.

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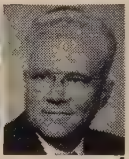

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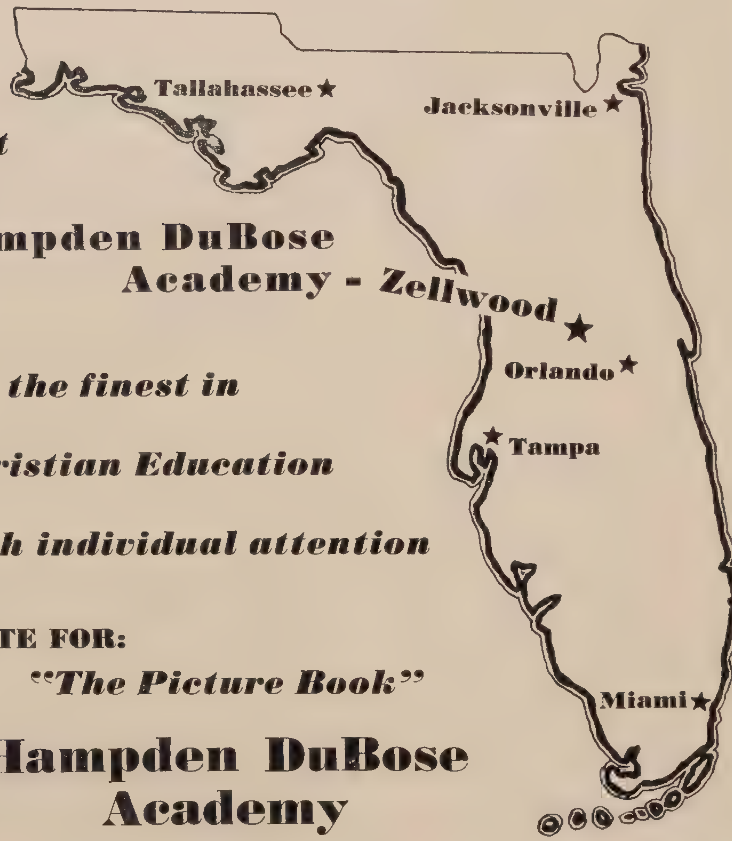

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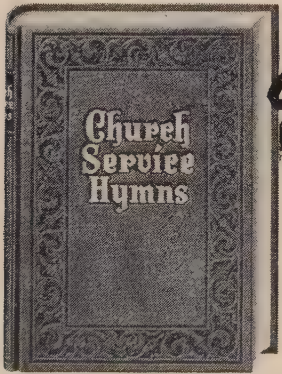

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MINISTER HERO IN CRASH

The Rev. Harold W. Borhauer, of Wilbur, Washington, rests in a hospital after slogging barefooted for 22 hours through waist-deep snowdrifts to find help for two companions injured with him in a plane crash in the Cascade Mountains. Despite two broken ribs as a result of the accident, the Presbyterian minister stumbled into a logging camp with his feet half frozen and effected the rescue of his companions.

groups from the third class rate increase was a victory for missionary groups. At Senate hearings, representatives of missionary societies described how millions of pieces of literature are sent annually through the mails in appeals for support of American missionary work abroad.

Spokesmen for church periodicals testified that the church press makes heavy use of third class mail to solicit new subscriptions and renewals.

▶ FILMS

New Film on Portugal

A NEW COLOR AND SOUND FILM portraying the current revival in Portugal has been released by the Conservative Baptist Foreign Mission Society, Chicago.

The new 30-minute film, entitled *The Promise of Portugal*, was prepared by Missions Visualized, Inc. It graphically portrays the current conflict between Communism, Catholicism and evangelical Christianity now raging in Portugal. The story is based on the life of one young Portuguese man who became disillusioned with Catholicism, was tempted to join the ranks of Communism and finally was converted in a Portuguese evangelical church.

The picture continues with the portrayal of his life as a student in the newly organized seminary at Leiria, Portugal, and finally as an evangelist among his own people.

Children Around the World

DRAGON DANCERS IN FORMOSA, aborigines of Australia, and spirit worshipers of Japan may be seen in the film, *Let Them Come*, just released by the International Child Evangelism Fellowship.

The 45-minute picture was photographed in color by J. C. Brumfield, vice-director of the Fellowship, on his recent world trip.

Main purpose of the film is to show the children of many lands in which Child Evangelism missionaries now serve. The Fellowship has sent 118 workers to 56 countries.

Let Them Come was produced by Dr. Irwin A. Moon of the Moody Institute of Science.

▶ MISSIONS

South American Harvest

MANY PROFESSIONS OF FAITH in Christ among business and professional people resulted from four months of intensive evangelistic efforts by the Baptist churches of Argentina, Uruguay and Paraguay.

This report came to the Southern Baptist Foreign Mission Board in Richmond from Mrs. Charles W. Whitten, missionary who has assisted other missionaries and nationals in four months of intensive effort known as the River Plate Evangelistic Campaign.

"There have been hundreds of professions of faith in countries where the churches have grown slowly and few such manifestations have been made each year," Mrs. Whitten wrote.

There are 137 Baptist churches in Argentina, 14 in Uruguay and 8 in Paraguay.

Hospital in Honduras

THE CENTRAL AMERICA MISSION has announced completion of the first in-patient wing of its hospital project at Siguatepeque, Honduras.

The clinic building, which offers outpatient care, has been in operation for two years. In that period, workers on its staff have ministered to the bodies and souls of many hundred needy people.

Hospital Evangelico is directed by Dr. Marion B. McKinney.

Congo Revival

THE KALA STATION of the Evangelical Free Church of America missionary work in the Belgian Congo experienced a revival during the late summer and fall. It was described by veteran missionaries on the field as "another chapter to the Book of Acts."

The spiritual awakening came after about nine months of concentrated prayer on the part of missionaries and native leaders. A native pastor, John Mobaya, and a native evangelist, Jacob Dungba, were the Congo leaders used of God in the moving of the Holy Spirit. The revival started in June, reaching a climax on Sunday, September 2.

The Evangelical Free Church has 32 missionaries in the Ubangi territory of the Congo. Work was started in 1922. In 1937 the Evangelical Mission Covenant joined in the work and the two groups work hand in hand in the Mission de l' Evangelique Ubangi. The effects of the revival have been felt all throughout the area, Chapman reports.

Peru Lifts Radio Ban

PERU'S BAN on non-Roman Catholic broadcasts has been lifted and Protestants have returned to the air with their programs, it was disclosed at a recent conference of Latin American evangelical radio men meeting in Quito, Ecuador.

Delegates expressed the hope that broadcasting freedom might soon exist throughout Latin America.

Protestants are now kept off the air only in Argentina, where a ban on non-Catholic broadcasts has been enforced for two years, it was reported.

The delegates, who came from Mexico, Costa Rica, Panama and Ecuador, took steps to create a Latin American Protestant radio chain. They also formulated technical standards to govern the production of recordings and radio programs.

Messages of support were received from Protestant broadcasters in Bolivia, Haiti and Guatemala, as well as from evangelical recording studios in Argentina and Mexico.

The conference was held at the new installations of Station HCJB, "the Voice of the Andes," which has been broadcasting religious programs for the past 20 years.

Severs Tie with WCC

THE SOUTH AFRICA General Mission, with headquarters in Brooklyn, has decided to sever all its relationships with Christian councils in the field that are related to the International Missionary Council and the World Council of Churches, Dr. W. O. H. Garman, of the International Council of Christian Churches, has reported. Announcement of the move came from the Rev. E. A. Shank, home director of the mission.

Chief, 100, Hears Gospel

A HUNDRED-YEAR-OLD Senefou African chief recently heard the Gospel from Conservative Baptist missionaries Ray Johnson and Ken Palmer.

The chief, Massa Ghon, has held his post as ruler since before the French conquered the Ivory Coast in 1895.

According to tradition, Massa saved his people and land from destruction by Samory, a great warrior who controlled most of West Africa before the French came, by surrendering to Samory as the marauding armies approached his walls. Massa reportedly kept a deep well in his courtyard which he kept filled with his enemies.

In 1947, Massa welcomed Robert Welch and family, first Conservative Baptist missionaries to enter the Ivory Coast. Although the chief himself has not yet become a Christian, two of his sons have made decisions for Christ.

SBC's Biggest Budget

A 1952 BUDGET of $5,180,000—largest in the 106-year history of the Southern Baptist Foreign Mission Board—was adopted at the group's semi-annual meeting in Richmond, Virginia.

Some idea of the growth of the board's work is indicated by the fact that the new budget represents an increase of $2,180,000 over that of four years ago when the Southern Baptist Convention authorized an expanded mission program.

Dr. M. Theron Rankin, the board's executive secretary, reported:

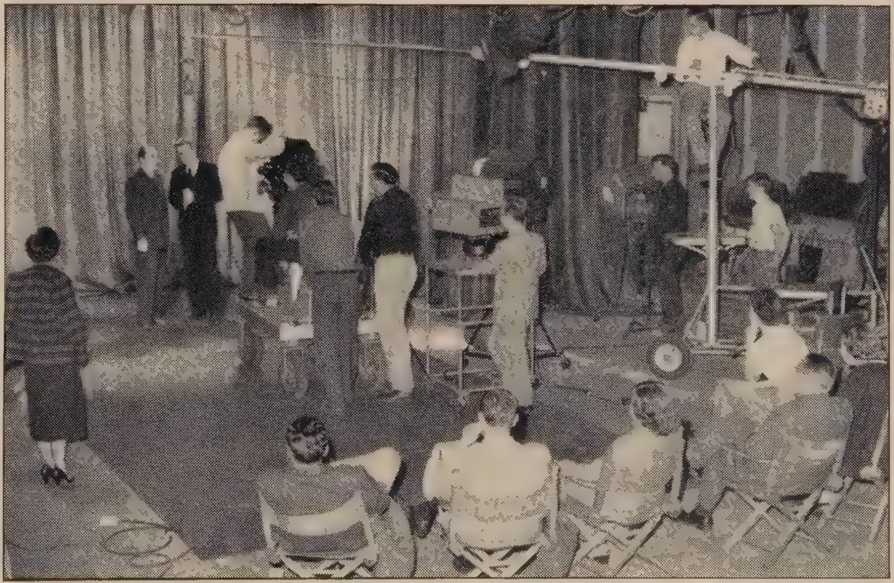
"We are irrevocably committed to the personal support of 829 active missionaries and 117 emeritus missionaries under political and economic conditions which can, and frequently do, change radically within a day's time."

10,000 Decisions

A FIVE-WEEK PREACHING MISSION in Japan, sponsored by the Japan Baptist Convention and the Southern Baptist Foreign Mission Board, has brought approximately 10,000 "decisions for Christ," say mission officials.

The report came from Dr. Baker James Cauthen, the board's secretary for the Orient and director of the campaign. Dr. Cauthen said that about one-half of the decisions were professions of faith in Christ. The rest acknowledged the need for Christ and indicated a desire to attend church and study the Bible.

The seven Southern Baptist pastors and leaders who made up the preaching team are Clyde V. Hickerson, Richmond; M. Ray McKay, Little Rock; E. D. Head, Fort Worth; Roland Q. Leavell, New Orleans; John L. Slaughter, Birmingham; Monroe



DR. BOB JONES, JR., INTERVIEWS GRAHAM FOR TV

While Billy Graham was in Greensboro, North Carolina, for his highly successful evangelistic campaign, he rushed over to Greenville, South Carolina, for the filming of three "Hour of Decision" telecasts. The president of Bob Jones University loaned Graham the facilities of the school's Unusual Films studios, interviewed his friend, the famed evangelist.

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TGNA Passes Anniversary

TGNA, RADIO STATION of the Central American Mission, located in Guatemala City, is now well along in its second year of broadcasting. During its first year on the air, the station broadcast 2,600 hours, 900 of which were devoted exclusively to the Gospel.

One of the objectives of the mission station's managers is that of reaching Spain with gospel broadcasts.

Harold Can Broekhoven is director.

Formosa Bible Seminary

THE ORIENTAL MISSIONARY SOCIETY expects to open a new Bible Seminary in Taichung, Formosa, according to the Rev. E. L. Kilbourne, field director.

More applications have been received for the school than its present quarters can accommodate, say the mission leaders. Five missionaries sailed recently from San Francisco to staff the new school.

40 Missionaries in Korea

FORTY PROTESTANT MISSIONARIES were carrying on active work in Korea as of November 1. They include eight trained nurses.

Eight of the missionaries are Methodists, eight Presbyterian Church (U.S.A.) and eight from the Presbyterian Church in the U.S. (Southern). Other denominations represented included Southern Baptist and Seventh Day Adventists.

PEOPLE

Mission to Michigan

BACK IN 1935 a pastor in a rural community by the name of B. F. Hitchcock up and left his church. He resigned because of a growing conviction that he must do something about getting the Gospel to the children in the rural areas of Michigan.

He was impressed by a study that showed 75 per cent of all rural children received no religious training nor had any church connection.

Hitchcock, who already had spent 18 years in the pastorate, organized the Rural Bible Mission, Inc., and soon had three Bible schools operating in two Michigan counties and some 500 pupils enrolled.

Today, Hitchcock drives ahead in the task to which he believes he was divinely committed. There is plenty of evidence that the blessing of God has been upon his labors. More than 200 summer Bible schools were conducted during the season in 23 counties. The organization uses a fleet of 17 buses to pick up children and carry them to centrally located schools. Hitchcock and Elmer Deal, the mission's field director, are aided by 15 full-time instructors.

Last year chapel services held in 2,000 classrooms of 1,600 different schools in 23 counties were attended by more than 55,000 children.

Each worker is assigned an area. Once a month he visits each school where he has obtained the permission of the board of education and superintendent to hold a chapel. The Mission doesn't enter a school unless permission has been obtained first and no protest is anticipated from parents or teachers. The sessions last about 25 minutes.

Besides the school visits and summer Bible schools, the Mission now maintains a Christian Youth Training camp at Gull Lake. A group of 75 future Christian leaders were enrolled in the camp in the season just closed.

With an annual budget of more than $50,000, the Mission has now become a major operation. Last year Mission workers traveled more than 275,000 miles to carry out their work.

In his office in a downtown Kalamazoo building, wiry and enthusiastic Hitchcock pores over maps and papers and seeks means of reaching still more boys and girls for Christ. He has but one regret:

"I wish I could buy back the 18 years I spent preaching to adults and use it on the youngsters."

WALDENSIAN LEADER VISITS U.S.

The Rev. Achille Deodato, moderator of the Waldensian Church in Italy, oldest Protestant group in the world, made a month's flying visit to Waldensian communities to raise $80,000 to rebuild a razed Waldensian church in Milan, Italy.

Memorial to Maier

TWO MEMORIALS in widely separated areas honor the life and work of Dr. Walter A. Maier, famed Lutheran radio preacher who died in 1950.

A monument marking the final resting place of Dr. Maier in Our Redeemer Lutheran Cemetery, St. Louis, was dedicated early in October. The memorial includes a life-sized figure of Christ with arms extended under which are the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Meanwhile, construction is proceeding on a new $500,000 Science and Library Building on the campus of Concordia Collegiate Institute, Dr. Maier's alma mater, at Bronxville, New York. The library wing of this structure will be known as the Walter A. Maier Library.

WORLD

Report from Dallas

FIRST BAPTIST CHURCH of Dallas, largest

among the 27,000 in the Southern Baptist Convention, reported a net gain of 255 members for the last year, bringing the membership to 9,383.

Average attendance in Sunday school, the church reported was 2,681, and total contributions to all expenses of the congregation and missions of the denomination was $724,434.56. Dr. W. A. Criswell, pastor, said this was probably the most of "any church on earth."

Of that sum, $217,791.44 has been earmarked for a fund to erect a million dollar activities building.

Atomic Expert Dates Bible MS.

BIBLE STUDY has now been added to the growing list of peacetime uses for atomic energy. Nuclear scientists, using a Geiger counter, have established the approximate age of the Dead Sea scrolls found in a cave in Palestine four years ago.

They date from the time of Christ, as archeologists have maintained, and not from the Middle Ages, as some language scholars have insisted. These ancient Hebrew scrolls of the Book of Isaiah thus have been verified as the oldest known biblical manuscript.

Willard F. Libby, a radio chemist at the University of Chicago, devised the technique for dating by radioactivity. The December issue of *Popular Science Monthly* tells how Libby obtained fragments of the linen wrappings in which the scrolls were stored. burned them to pure carbon, then measured the radioactivity of the carbon 14 in a special Geiger counter. He arrived at the conclusion that flax from which the linen was made was alive and breathing 1,917 years ago.

Buddhists to Use TV

NO SOONER had the word been announced that Japan probably would have television by next spring than the Buddhist Federation, made up of 45 Buddhist sects, were making plans to "invest capital in Buddhist education through television."

Earlier, Roman Catholics had indicated they would soon have a radio station broadcasting a seventeen-hour daily schedule to "battle Communism."

Only the Protestants were without plans for either television or radio to reach the 83 million highly literate Japanese.

Reports on Europe's Needs

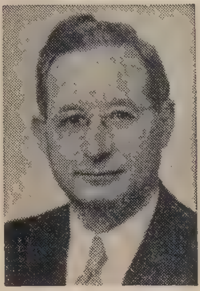
PETER DEYNEKA, general director of the Slavic Gospel Association, has returned to the U.S. from a six-month European gospel tour.

DEYNEKA

"Never have I seen such need and hunger for the Gospel," he declared. "How they plead for physical and spiritual help!"

Deyneka was accompanied by his son, Peter, Jr., a student at Wheaton College, and his daughter, Ruth, who is serving as a missionary in Europe.

Deyneka preached in France, Holland, Germany, Austria, Yugoslavia, Italy and Great Britain. END



TEARS OF JOY FOR FOOD PARCELS

Faith of Hebrew Christians Strengthened—Their Witness Encouraged

Rev. Jacob Peltz

"It was a glorious surprise when your rich food package arrived. The excellent contents really brought tears to our eyes. My wife fell on my neck for joy." These expressions of happiness are from Hebrew Christians in Germany whom we help, those who have suffered so much and been deprived of their possessions.

Another Hebrew Christian from Europe writes: "There is so much suffering at present. With a deeply felt fear we remember the terrible hunger years, the terrors, persecutions and anxiety to which we have been especially exposed. We are still suffering from our concentration camp horrors. Some of the children are still underweight and anemic—due to undernourishment."

How we praise God for all Christian friends who enable us to carry on a ministry of mercy for the relief of these suffering Hebrew Christians in Europe and Palestine. Our shipments of food parcels and other material aid have not only kept these Hebrew Christians alive, but have encouraged their faith and enabled them boldly to witness for Christ to their Jewish brethren. At this time of great need we plead for your prayers and sacrificial gifts in this work of mercy and witness. Your reward in heaven will be great.

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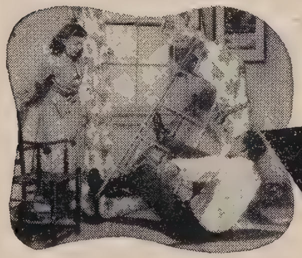

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FLIGHT FROM CHINA

(*Continued from page* 14)

Next evening they called the missionaries again, giving them three days to leave town. Included was an order to have posters printed according to specification and strung up arond town by ten next morning, stating, "We are given permission to go home. If anyone has anything to collect, come and get it as in three days we shall be gone."

They also had the exasperating task of making a detailed list of what they were taking. The police forced them to make several changes, making it necessary for the women to do the packing while the men ran back and forth to the police station. At the last minute, Cole gave his radio with five burned-out tubes to the native pastor, forgetting to mention it on the lists. The Reds were furious when they found out. They forced Cole to write a confession of wrong-doing and confiscated the radio, which they later gave to the native pastor.

After three hectic days, on May 29, they were all set to go. Saying goodbye to the native Christians was harder than bidding farewell to their own flesh and blood in America four years before. They had left with the anticipation of returning to America but knew they would never see the Chinese believers again. The members of the church and their families risked their lives by coming to the compound. They stood in a circle, holding hands and singing, "God be with you till we meet again!" Then the native pastor prayed. Some came to the edge of town for a final handshake.

The missionary party totaled twelve—two couples, two ladies and six children. Thirty-seven carriers were hired to transport the people and baggage. The women and children rode in *hwagans*, constructed of two bamboo poles with a hammock in the middle. The babies had two little beds tied together and slung between bamboo poles. For the first 123 miles, which took five days to cover, the men took turns riding one bike. This they traded at Sichang for horses.

First night out, they received what they felt was a token of God's approval on their ministry at Hweili. Coming into a little town hot, tired, discouraged, they wandered where they would stay. Finding an inn, they heard the man at the desk say, "Things are crowded!"

Cole looked around and knew the desk-clerk was right. Horses, pigs, chickens and filthy people. He commented, "Far nicer to sleep with cows than with unwashed humanity!"

They washed, ate, had devotions and crawled in for the night. Suddenly they heard a voice below. Looking through the cracks in the floor, they could see the light of a candle. The voice began reading the New Testament in Chinese. Then the voice prayed, oblivious to listening ears on the floor above. It prayed for the missionaries on the trip, calling them by name, then remembering the folks back at Hweili. Another voice prayed. Then the candle was snuffed.

As he lay in the darkness, Cole realized what had happened. The Lord had given him a private peek into the lives of two Christians from Hweili, one in his late teens and the other in early twenties, young men who a year before hadn't yet heard the Gospel. Cole's prayer of thanks welled up. "Lord, if there were no other fruits than these two young men, it has been worth everything!" These native Christians traveled with the missionaries for seventeen days until they completed their difficult overland trip. Each night they would search the neighborhood to find food and shelter.

The rainy season invariably begins the middle of May, a few days before the missionaries started their trip. But for the first five days, the time it took to make Sichang, it didn't rain once.

Waiting six days in Sichang, they saw the rain come down in cloudbursts the last three days, just as it should have rained during the entire rainy season. On Sunday the Communists informed them they had to leave Monday morning. All day torrents poured down. When they gathered at night to sing and pray, the question came, "Lord, how can we possibly go?"

On into the night it rained, but when morning came it had stopped. Opening the door, they saw clouds loaded with rain. But it didn't rain Monday, nor Tuesday, nor for over a week. In fact, for the seventeen days they were on the road in west China's rainy season, it didn't rain once, except for a five-minute shower which served to settle the dust. When this lack of rain was related to China Inland missionaries in America, they could hardly believe it.

This was only half of the weather miracle. If the sky had been clear during the twelve traveling days from Sichang to Yaan as it had been from Hweili to Sichang, the hot sun beating down would have made conditions unbearable, for the prevailing south wind didn't blow during that period. Rain clouds, which should have poured down water, were left in the sky to shelter the travelers from the sun's relentless rays. Again they had perfect traveling weather.

Eight days after leaving Sichang, they came to Fulin. Played out after climbing two mountain passes, both over 7,000 feet, they decided to stay over a day and rest in the quiet quarters of the French Catholic mission. Next morning Cole's wife, Hannah, complained of a headache.

The young couple had been happy, dreaming of America. Four days before, they had celebrated their wedding anniversary. Now, as they walked hand in hand over one of the high passes, Cole assured his weary wife, "Don't worry, honey. Just remember each step is one step nearer home."

The morning after first mentioning the headache, she registered a slight fever. Then came chills. Symptoms spelled malaria. One of the missionaries in the group, a trained nurse, administered a quinine capsule and later three Atabrine tablets. A little later, Hannah, reaching through the mosquito net, squeezed her husband's hand goodnight.

When she didn't awaken next morning, everything humanly possible was done. The priest, who put everything at the Catholic mission at their disposal, gave her a shot of camphor to try and bring her out of the coma. That didn't work. Then he suggested penicillin, since there had been a lot of meningitis around. From four in the afternoon till two next morning, four shots were given. Kneeling by her cot in the early morning hours, Cole noticed she seemed to breathe more easily and prayed that the Lord would heal her.

The Lord seemed to remind him of Gethsemane: "Not my will, but thine, be done." Shortly after four in the morning, the nurse called Cole to tell him Hannah had passed away quietly. On her face was a lovely smile.

After much ado by the police, they granted permission to bury her. The same evening, shortly after seven, a simple service was held by a shallow grave.

As they turned away to go back to the children, little seven-year-old Georgie wanted to know, "Where've you been, Daddy. What've you been doing?"

Cole explained. The little fellow, who had been taught the meaning of death when a grandparent passed away the year before, looked up into his face. "Daddy, I hope on the road tomorrow Jesus comes back and brings Mommie with Him."

Next day they started again, the nurse taking over the care of five-month-old Ruthie. On June 23rd, four days after Hannah Cole's homegoing, they reached Yaan. There application had to be made for the actual permit to leave China. They thought this would take two or three days—the less time the better under the circumstances. But because of more red tape, an almost unbearable ten days were spent in Yaan with its poor food, dirty surroundings and plenty of bugs.

Cole cried, "Lord, get us out of this place!" But the Lord had a purpose in the delay.

From Yaan to Chengtu, next stop,

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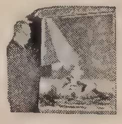

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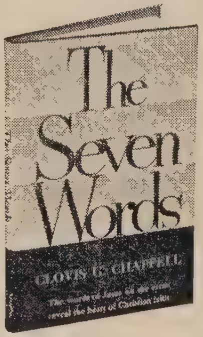

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was a one-day trip by bus. Regular procedure called for questioning on the evening of arrival, then mandatory departure the following morning on the next lap, a two-and-a-half-day trip by bus and truck. However, once a week, a plane flew out of Chengtu at an indefinite time. If a traveler happened to be leaving Chengtu on the day the plane was flying, he could take the flight. Otherwise he had to go by bus, since waiting for the plane was not allowed.

The missionaries left Yaan on July 3rd, arriving in Chengtu that evening. They learned the plane was flying next morning. The flight to Chungking, which took only one and a half hours, saved them two and a half days of uncomfortable, bumpy riding over dusty roads. This explained the unpleasant delay back in Yaan.

Before leaving Chengtu, Cole wired ahead to Chungking to make reservations on the plane flying July 10th to Hankow, their next stop. They were informed no seats were available for this six-hour flight. He had unhappy thoughts of an inconvenient four-day journey by river boat. When the missionary band arrived in Chengtu, they were scarcely settled in the China Inland Mission compound when the air office downtown sent a message: "We have enough room for Cole, four children and nurse."

Faith lights us through the darkness to God.

At Hankow they tried to get Pullman reservations for a two-night train ride, but all berths were sold out. Almost groaning, Cole reminded himself of the Lord's goodness all along the way. So, holding back the moan, he waited to see the Lord's providence.

"What else do you have?" Cole asked the ticket agent.

"We have hard seat express and soft seat express." Cole had heard of these names but neither knew that they actually existed nor what they were like. He ordered soft. Had he known conditions in advance, this is exactly what he would have wanted. For Chinese berths, unlike American Pullmans, are built stationary across the train, narrow and cramped and hot. All berths had been bought by Russians. They spent miserable hours marching up and down the aisles, shirts off, mopping their brows and singing the *Internationale,* trying to get joy in their miseries.

Cole couldn't help rejoice that the Russians had the berths and not his family. The soft seat coach was ideal, for each child had a whole seat to sleep on every night. The car was only half full, giving the children the run of the coach in the day. Windows were open, mak-

(*Continued on page* 89)

FOR YOUR CHRISTIAN LIBRARY

LLOYD KALLAND
editor

This Month's Selection

THINE IS THE KINGDOM. By James H. Hunter. Zondervan. 288 *pages.* $3.

With this recommendation, CHRISTIAN LIFE continues its emphasis upon building Christian libraries for the home and church.

A STIRRING, realistic campaign of hell-born, communistic concoctions counterplotted by three world-renowned forces for law and order is vividly displayed in this prize-winning novel.

Within the confines of Moscow's Politburo, a satanic conspiracy is mapped to overthrow the democracies of the world. Central in the plot is James Tresham, a fanatical communist. With the murderous blood of Cain boiling in his veins, he is called upon to study the characteristics of his identical twin, Malcolm, kill him and take his place in society. In so doing, they hope James will succeed in confiscating the biological and cosmic-ray weapons which Malcolm, a noted Christian scientist, had helped to develop for the British Empire and the United States.

Simultaneous with the attempt to realize this scheme, however, runs a counterplot which was designed after a British spy had obtained a tape recording of the whole James Tresham-Moscow plan. This counterplot includes the capturing of James as he attempts to kill Malcolm and the promoting of Malcolm just as his brother would have mocked him. In this way, the democracies hope the communistic revolutionary plot will be revealed to Malcolm.

Soon after the opening of the story, the scene shifts to Canada where the main action of the book takes place. In spite of the proverbial thickening of the plot—with its not too generous dose of irritating troubles—the counterplot moves almost to perfection, resulting in powers of law and order gaining a complete victory. The struggle is one of life and death. As such, it brings into bold relief the chasm which exists between the satanic ideology and methodology of the fanatical communists and the spirit of freedom characteristic of the democracies. On the side of the democratic governments are some strong Christian men, who give evidence to the saving and sustaining power of Jesus Christ.

Here some readers may level a criticism at the author because of the amount of "preaching" in the story. However, Hunter has not overstepped his privilege. All novelists preach. Whether it is the belligerent attitude toward "religious revivalism" in Sinclair Lewis' *Elmer Gantry*, any of George Bernard Shaw's socialistic plays or James Hunter's gospel witnessing in *Thine Is the Kingdom*, all have an axe to grind.

Hunter has a skilled pen in the art of drawing descriptive portrayals of vivid, breathtaking scenes of romance. The most graphic descriptions, however, are found when serene souls are nestled in the picturesque settings of the majestically wooded lake-lands at sunset.

Coupled with this virtue is the author's ability to interweave diversified plots. The skill with which this is instituted promotes the note of expectancy, which, in turn, rallies the reader's interest in the book.

Running through the entire story is a view of prophecy which may draw sharp controversy relative to its biblical authenticity. Some readers may even make final judgment on the worth of the book in the light of this current of thought. To so judge, however, would be to lose a blessing. This blessing emanates from the lives of staunch Christian men who had dedicated their lives to the cause of spiritual and human freedom and lived to see the fruits of their labors.

Oversights in proofreading are committed on pages 275 and 276 where a few lines are shuffled and on the top of page 263 where the name "Jill" should be replaced with that of "Olga."

Reference

BROADMAN COMMENTS. INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1952. *By R. Paul Caudill. Broadman.* 483 *pages.* $2.

Broadman Comments continues to be a valuable reference manual for a week-by-week study of International Sunday School Lessons. With its succinct notes on The Lesson Passage—a verse-by verse exposition; Lesson Outline—a method by which the lesson may be taught; Lesson Interpretation—a breaking-down of the lesson, relating its parts to the whole Bible message; The Lesson in Life—a present-day application of the lesson, this commentary offers itself as a helpful aid in the important task of teaching Sunday school.

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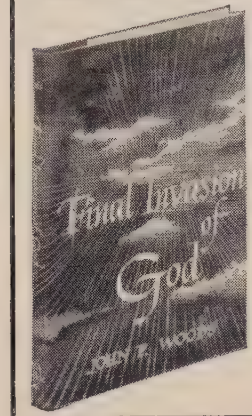

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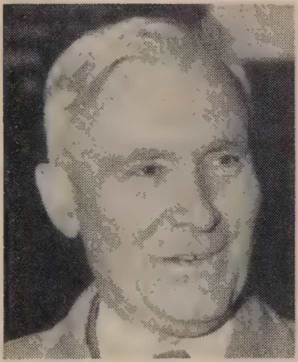

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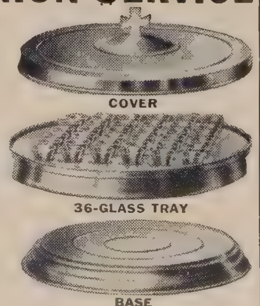

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(*Continued from page 23*)

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FLIGHT FROM CHINA

(*Continued from page* 84)

ing it cool, airy and clean. The Communists, careful of their railroads, sent a man through every few minutes to sweep out every piece of paper.

Reaching Canton, they stayed overnight and then boarded another train for the final four-hour ride to the border. There they had their final inspection of baggage and papers. This made the twenty-third separate examination in the 1,500-mile trip from the interior. During inspection, each article was taken from the suitcase, squeezed, opened up and dropped in a heap. Every suitcase was opened. Then came the command, "You can put it back and get out of here!" Trying to repack twenty-three times was a painstaking job. By this time Cole had lost twenty pounds.

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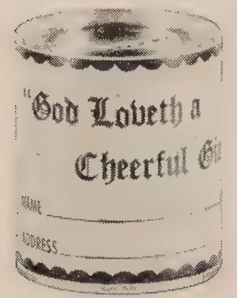

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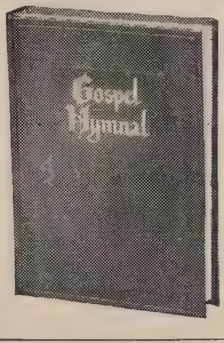

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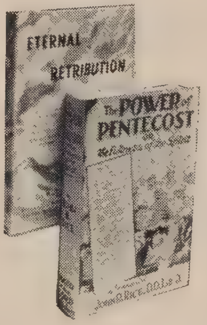

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GIVE GOD TIME

(Continued from page 73)

told me of being alone in hotel rooms in strange cities when suddenly and miraculously they felt the inrushing of the Holy Spirit, taking full possession of their lives and instantaneously relieving them of all lust for liquor and vice. I have known young people changed completely in their natures by the surrender of their hearts to Christ.

God surely works in myriad as well as mysterious ways His wonders to perform. So we cannot regimentize or standardize conversions or soul-winning ways. But we can understand some of the ways that Jesus Himself used in working with the lost.

As I study His life, I stand in awe at His infinite compassion with wayward souls. The vilest sinner had His respect as a personality and as determiner of his own destiny. Jesus spoke to all tenderly, patiently. Wouldn't our "hearts be warmed within us" if only we could see how lovingly, how gently He dealt with the sinning, even those who were not even seeking Him?

Yet I am profoundly impressed by the fact that Jesus never high-pressured anyone. He made clear to all who would listen that He was the Savior, and He invited them with all the intensity of His divine nature to partake of salvation, yet he never attempted to drive one into the fold.

It is a lesson we Christian workers need to learn in this rushy-pushy, maddening age, when visible results become the obsession of humanity. It even encroaches into the field of soul-winning. We should ever rejoice when one or 1,000 have accepted Christ, and there is merit in the record of professions, just as the chronicle in Scripture of the 3,000 who were saved. Yet there is danger if our zeal for visible results leads us into impatient, high-pressure methods that are not in keeping with the kindly, persuasive, patient approach of Christ.

If we but remember that we are seed-sowers and God giveth the harvest in His own good time, and not before, we shall have something of the poise, the patience and the skill that the Savior had in winning lost souls to Himself. Evangelism in this spirit will be blessed by the Holy Spirit, Who alone works the miracle of conversion.

Let us be in the spirit of prayer for the Holy Spirit to reveal Himself to all the souls we pray for, and to all the unredeemed in the entire world, and then let us work ceaselessly but humbly to that end—having complete faith that the Holy Spirit will achieve the redemptive task that He lives among us to do. With that spirit, faith and dedicated zeal, we can look forward to a glorious revival, the like of which no man can dream. END

EXUBERANT REDHEAD

(*Continued from page* 19)

and professional world is the hardest, most rigorous, most untouched field in the whole of Christendom. That is why he has chosen it. "The secret of the warmth and success of CBMCI lies in our unity of purpose and belief," he says.

A few years back, a nine-point statement of doctrine was drawn up, largely the work of Grunigen. It affirms belief in the verbal inspiration of the Bible, the doctrine of the Trinity, the virgin birth, the sinful nature of man, that Christ and His atoning work is our one hope, the bodily resurrection, and the "blessed hope" of the return of Christ. Every member must sign this statement of doctrine.

In spite of all this activity, Arnold Grunigen is a home-loving man. He owns a beautiful home at 60 Santa Monica Way in the Eden-like St. Francis Wood district of San Francisco. Guests instinctively feel that his is a home where God is pleased to dwell. Here he lives with his lovely wife, Susan, and their two children, Sally and Bob, both of whom are now in college and looking forward to careers in nursing and the business world respectively.

The Grunigens had another son who lost his life in World War II. Corporal David W. Grunigen was radio man of a B-29 which was shot down just after completing an incendiary bombing mission to Kobe, Japan, on June 5, 1945. It was hard to take the news of his death, but their trust in God "Who worketh all things after the counsel of His own will" was unimpaired. Even in the short span of nineteen years, David had worked zealously like his father for the salvation of souls.

Some people are more concerned about the rule of gold than they are the golden rule.

Grunigen's activity in Christian work has not been circumscribed or delineated alone in terms of the CBMCI, although it is true that this organization has received the major proportion. He has been treasurer of the old San Francisco City Tabernacle, president of the One-by-One Club, an elder in San Francisco's Calvary Presbyterian Church, a teacher of the Presbyterian Men's Bible Class and president of the Men's Club.

In 1933 he was elected to the Board of Directors of the Mount Hermon Association (Christian Conference Grounds) —a retreat in the Santa Cruz Mountains of the California coast where a hundred thousand young people seek inspiration and spiritual uplift each year. He became the youngest board member ever

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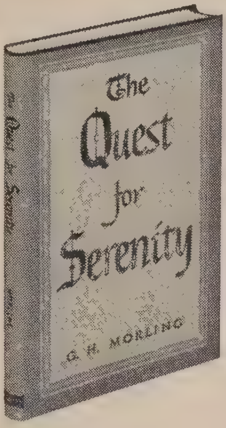

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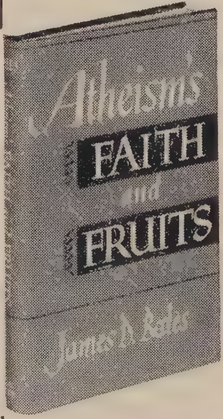

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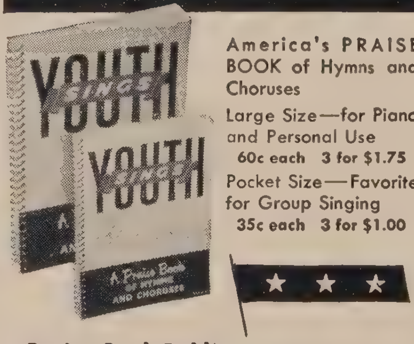

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elected and in 1935 was made president. He was elected a second time to that position and recently made a member of their board of trustees for life.

He has served as a member of the Mayor of the City and County of San Francisco's Post-War Planning Committee. Wheaton College has him on its Board of Reference. The Western Book and Tract Company (religious books and merchandise) of Oakland lists him as vice-president. He is past chairman of the Board of Managers of the Army and Navy YMCA, a trustee of Fuller Theological Seminary in Pasadena and active in the work of Red Cross, Community Chest and Chamber of Commerce. He served as chairman of the CBMCI of San Francisco Bay Region for the first ten years of its existence.

Some people have wheelbarrow religion, that is, they go only when someone pushes them.

Although it is as a speaker that Grunigen excels, he has found some time for writing. His frequent editorial contributions to *Contact,* monthly CBMCI publication which goes to all members, have livened its pages during the past several years.

He is a great believer in systematic Christian giving, and once wrote an article "Giving That Counts" (CHRISTIAN LIFE, December 1948) which reached a wide audience in the Christian world. In 1950, the American Tract Society of New York published a tract written by Grunigen bearing the title "Burn Your Bridges." A hundred thousand of these were printed and have been widely distributed.

Arnold Grunigen is an intensely practical man with a vision. Though the terms might sound mutually exclusive, he has brought these two elements into harmonious balance of rich fruition in his life.

He says: "I believe enthusiasm is a vital essential to any businessman. Application comes next. During my road experience, I made it a definite practice to finish Wednesday's reports on Wednesday night. Before retiring, I always made a complete program for the next day. And I studied my job; I made a business of it. Perhaps the outstanding qualification that any man can possess is the ability to build confidence."

One close friend of Grunigen says: "His feet are on the ground, but his head is in the clouds." Another describes him as "chock-full of common sense." All seem to agree that his character is epitomized in the verse: "Not slothful in business, fervent in spirit; serving the Lord." They foresee for him many more years of useful service in the Lord's vineyard. END

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THIEF

(*Continued from page* 22)

stone. I've looked and looked at it, and wanted it for so long! It seemed like I would just *die* if I didn't get it."

"And you got impatient and took your mother's money to get it with?" Peder began to see the light.

"Uh huh. I *never* have any pretty things like other girls. You know Mama thinks jewelry is foolish. But I thought I could tell her I found it, and then she'd let me keep it. But now I'm scared stiff. Mama'll just about kill me. And I'll never have any friends!"

Distraught as Peder felt, he couldn't keep from smiling a little, ironically, when Lessie added, "And Jimmy'll never want to go with me. He's the only boy friend I've ever had. My whole life will be ruined! *Please* help me, Uncle Peder."

And who will marry me, he mused, *if I take the blame? Surely not Josie. And I don't want anyone else.*

On the other hand, Lessie was young and stood just on the threshold of her life. Doubtless she saw him as an old man whose life was nearly over. And he couldn't blame her for not realizing that his future, though a shorter one, was none the less vital—to him. But certainly God wouldn't want him to be selfish.

"O. K., Lessie," he agreed, daubing her eyes gently with his handkerchief. "You did wrong. You know that. But I won't tell. If you're really sorry, God will forgive you. And you will *never* steal anything again, will you? Of course you'll have to see that the money is returned somehow." He patted her arm.

"Oh, yes, Uncle Peder." And fresh tears welled-up in her eyes. "Oh, thanks a million. You're so sweet! Maybe the jeweler will take the ring back." And she was gone.

So that was that. He had settled it. He wouldn't lie and say that he had taken the wallet. But neither would he say that he hadn't taken it. So of course he couldn't expect people to keep faith in him, could he?

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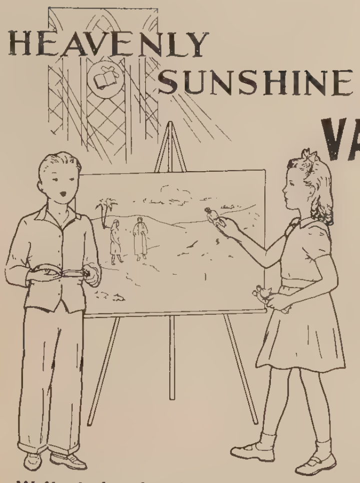
We recommend the reading of the Gospel of John. If you have further questions, we shall be glad to help you. Your letter will be treated personally and in confidence.—Editors.



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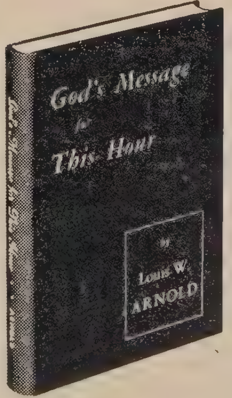
GOD'S MESSAGE FOR THIS HOUR

By Louis W. Arnold



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Peder finally forced himself to go to bed. As he lay awake through the night, morning seemed a long time coming. But with it would come more problems.

When he did get up, he knew that he would have to eat some breakfast. Evidently Mrs. Nelson also realized that. For at seven-thirty she knocked loudly. "Peder. Peder! Are you up?"

"Yes. Just a minute." He opened the door. "Good morning, Mrs. Nelson."

"Peder, I want you to come on down and eat. You need your food. Most of the folks have already eaten, and it's all getting cold."

"Yes. Thanks. I'll be down in a minute."

He went slowly along the hall and down the stairway. He slid into his chair at the table, averting his eyes, as he mumbled, "Good morning."

He could feel that Josie was at the end of the table. He was sure that she looked at him several times. He didn't want to see those eyes now though. Usually smiling with intimate friendship, this morning they were probably full of scorn. Perhaps they had a hurt look, also.

Maybe she would come to him, and tell him that she believed in him. That she would refuse to lose faith in him. Maybe. But no, he decided, he didn't want that. That would just be pity. He wanted her love—or nothing. He wouldn't give her a chance to get near enough to him to offer her sympathy. He couldn't.

He left the table abruptly without looking up. He managed to evade everyone, and started out for his job. *His job.* How long would the manager, Mr. Perry, keep him when he heard people thought he was a thief?

By the time Peder had reached the store, he had made a decision. *Lord, give me strength.* This was the only way—the right way.

"Hello, Peder. Aren't you a few minutes early? You look worn-out. Are you sick?" Mr. Perry was always congenial.

"I'm not sick, Mr. Perry. But I would like to talk to you a few minutes. I have something to tell you."

"O. K., Peder, say on. What's up?"

Peder would have given a lot right then to have been able to put this off awhile. But some things wouldn't wait.

"Mr. Perry, yesterday someone took Mrs. Nelson's wallet with twenty dollars in it," he plunged.

Mr. Perry looked startled. "So?"

"Anyhow, to make a long story short, it was found in my room—empty. I thought you ought to know."

"You kind of knock me off my feet, Peder. Surely you wouldn't stoop to stealing. Haven't you defended yourself?" Mr. Perry was openly perplexed.

"I just can't explain anything now, Mr. Perry. If you don't trust me, you can fire me if you want to. I would understand." Peder felt his sudden courage waning.

"No," Mr. Perry said. "I won't fire you—yet, anyhow. There must be something behind all this. You're a good worker, and I need you. So we'll forget it awhile."

"Thank you, Mr. Perry. I appreciate your attitude." Then he whispered, "Thank you, God." This was better than he had dared hope.

But facing people wasn't easy, and it got harder and harder. No one said anything strange that day. But Peder felt by the end of the week that everyone knew.

When the town gossip kept staring at him while he ground her steak, he thought he coudn't finish. Suddenly she cackled so that all in the store could hear: "Well, Peder, I was really surprised to hear that you had turned into a thief. And I always thought you were supposed to be such a good church man. Never can tell, I always say."

Peder thought, *I can't stand this. I can't go on. I'll quit. I just can't face these people.* But where would he go? What would he do?

He hadn't spoken a word except to say good morning or good evening at the boarding house. He had stuck close to his room—alone.

Somehow, Peter got through the week-end. He lay in bed Sunday. That hurt. He had never deliberately skipped church before, and felt that he had done wrong. So, as prayer meeting night drew near again, he struggled within himself. He didn't see how he could possibly go out and sit among those church folk. They wouldn't want him now. Yet, perhaps they would. They might see him as a vile sinner who needed to repent.

> ***B**e not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.*
> —Thomas a Kempis

But from all his conflicting emotions emerged a gripping conviction that he couldn't fail God. No matter what it cost his pride, he had to go to the house of worship. He needed God as never before.

And Josie? How he needed her! But not her pity. He knew she had definitely tried several times to corner him, but he had looked away and slid by her. He was certain that she thought his guilty, thought that in a moment of weakness he had succumbed to temptation.

Wednesday night was clear and cool. Peder felt too tired and weak and ill to go to church. He almost backed out.

But at dinner, Mrs. Nelson asked,

"Peder, you're going to prayer service tonight, aren't you?"

And he answered one word, "Yes." So he stuck to his word, and decision. Waiting until the others had left, he followed, alone.

Peder didn't join in the singing. There was no place in his heart for a song. Instead, he breathed a prayer for courage to go on. He wished he had the right to sit beside Josie, instead of across from her.

Suddenly, Lessie arose. Now what? He had never heard her testify before. Peder could see the veins on her hands as she gripped the bench in front of her. Poor kid, she too had been under a strain lately. What was she saying? "I have a confession to make."

Peder felt the blood drain from his face. This was it. He should be overjoyed. Instead, he was panicky. What had moved her to confess?

"Someone . . ." he heard her hesitate, "someone talked to me lately. Someone cared more about me than I have about God. I did something terribly wrong, and I let Uncle Peder be accused—because I was a *coward.* I did repent, though."

Poor, dear, scared kid, Peder sympathized, as she stopped to wipe her eyes.

"I have listened to most of you talk," she continued haltingly. "Most of you didn't really believe Uncle Peder could have done such a thing as to steal that money. I know Mama didn't think he took it."

What was that she was saying now? "I can't stand to see poor Uncle Peder take the blame any longer. I never realized how wonderful a real Christian could be.

"Anyhow," she went on, "this person didn't think Uncle Peder was guilty, either. She watched me and my actions and felt sorry for me. I didn't deserve it. But she came to me and said she believed *I was the guilty one.* She said I would feel better and would be forgiven if I confessed. *I hope so!"*

Peder could hardly bear to see Lessie's shoulders shake with sobs as she bravely continued. He felt like jumping up and protecting her, continuing to take the blame himself. But he realized that this was the only way she would find peace. And then he heard her tell the same story that she had told him that night.

When he dared to covertly glance around, he was relieved to notice mirrored in the spellbound faces, along with amazement, compassion and admiration.

Peder slipped out during the closing song. This should be Lessie's moment. He felt confident they would receive her with open arms. He was glad for her and for himself. Yet why, he puzzled, did he still have this little dull ache in his heart? Seemingly, others had kept faith in him. Why not his Josie? Or was he still just clinging to foolish pride? After all, why should Josie have kept faith in him? He hadn't even gone to her to let her know that for some reason he couldn't explain things. Instead, he had openly dodged her.

He let himself in the house and went quietly up to his room. There, under his door, was a letter. He had forgotten to pick up his mail from Mrs. Nelson, and evidently she had stuck it there. As he looked more closely, his hand started trembling. It was Josie's handwriting! And it was postmarked the day before!

"Dear Peder:" he read, gulping. "You are avoiding me, and I can't seem to get a word with you, so I'll mail this.

"Didn't you realize, Peder, that anyone who knows you as I do would know you couldn't be a thief?

"Lessie has acted so queer lately—so guilty, and nervous. I talked with her yesterday . . ." The rest blurred before Peder's eyes. It couldn't matter as much as what he had just read, anyhow.

Dear, faithful Josie. She cared—she must. It was all clear now. Instead of pitying him, she had been trusting him.

It wasn't very late. The rest would come in soon. He was sure he could get Josie off by himself. She would be wondering. She wouldn't know he hadn't gotten her letter before prayer meeting. But she was understanding, and he could explain everything.

"Thank you so much, dear God, and forgive my foolish pride," he prayed worshipfully.

"Boast not thyself of tomorrow." No, he wouldn't. But perhaps God would see fit to make tomorrow a big day. He could make that date with Carl to go fishing and pray the Lord to use him. And, during his lunch hour, perhaps he could call Mr. Davis about buying that home—for two.

END

According to His Folly

THE STORY IS TOLD of a Christian farmer who was spending a day in a large city. Entering a restaurant for his noon meal, he found a table near a group of young men. When his meal was served he quietly, with bowed head, gave thanks for the food before him.

The young men, observing this, thought they would ridicule and embarrass the old gentleman. One called out in a loud voice: "Hey, farmer, does everyone do that where you live?" The old man looked at the callow youth and calmly said: "No, son, the pigs don't." *(Submitted by Paul H. Wilson)*

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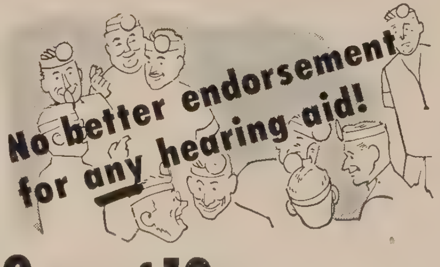
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Spiritual Clinic

Dr. V. Raymond Edman, *editor*

YOUR Spiritual Clinic editor each month is Dr. V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **What is the difference between eternal and everlasting when it pertains to life?**

Aionios is the Greek adjective customarily employed with the noun *zoe* to denote eternal or everlasting life. By derivation *aionios* means lasting for an age, perpetual, eternal. For all practical purposes there is no essential difference of meaning between eternal and everlasting when used in the translation of *aionios* in the New Testament.

■ **A girl in my Sunday School class says she once had the joy of salvation but has lost it. Now she feels it is too hard to live a Christian life in a dormitory with unsaved girls. What definite steps can I take in dealing with her problem?**

I have found it very helpful for confused students to make sure first that they have personally and definitely accepted the Lord Jesus Christ as Savior on the authority of God's Word. To make that point real clear, I always require them to know, "On what word." If they are uncertain, I point out promises such as John 1: 12, 3: 16, 5: 24, 6: 37, Romans 10: 13, and so forth; and we establish personal faith upon the Savior on the basis of that promise. Then we face the problem of obedience to the revealed will of God, the abandonment of one's life to the Lord Jesus, our walking in the light, our acknowledging our sin by confession and by appropriating the Savior's forgiveness.

■ **Can we feel justified in bringing children into a world so terrible as our present day one?**

One Scripture out of many gives sufficient answer—Psalms 127: 3-5. It is still true that, "Children are an heritage of the Lord," and "Happy is the man that hath his quiver full of them." Can not the Christian parents trust God to help bring up their little ones in the fear of God and dedicate them for God's service? Is this day darker for us than the day when Moses was born, or Samuel, or Jeremiah, or especially the Lord Jesus? I think not.

■ **How can I know the will of God for my life?**

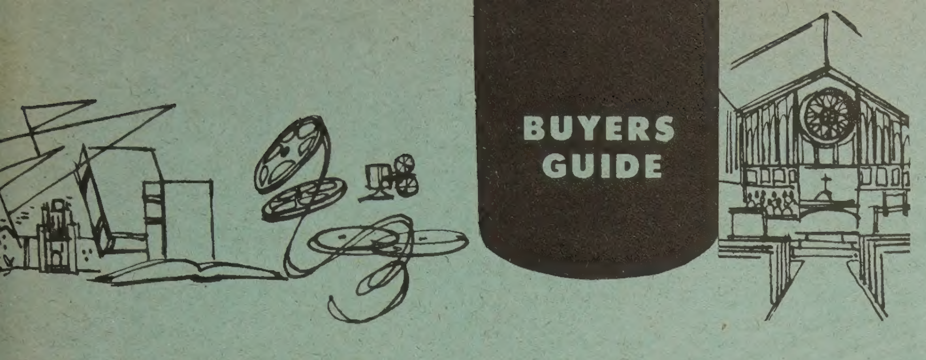
I have found Psalm 37: 5 to be most helpful in that regard. First there is the *act* of committal of one's self and all of one's desires to the Lord Jesus—"Commit thy way unto the Lord." Next there is needed the *attitude* of faith—"Trust also in Him." The revelation of God's will usually is unfolded gradually in one's experience, and we come to know it as we walk with God by faith, and not by sight. By committal and trust we come to know the Faithful One Who has promised He will "will bring it to pass."

■ **I'm confused by the different standards held by Christians in different parts of the country. Some go to movies; others won't. Some dance; others don't. Some take "a little wine for their stomachs' sake;" others won't touch any intoxicant. Many play cards; others say they are of the devil. How can a thing be all right for one person and wrong for another?**

The basic principles of Christian conduct are given in Romans 14. Some matters are required of Christians: to love God with all your heart, to keep His commandments, to be witnesses for the Savior, to be kind to others, etc. Some matters are intrinsically wrong: stealing, lying, uncleanness. Between these two factors there are borderline cases—matters intrinsically innocent in themselves, but which are good or evil according to their associations. The criteria of Christian conduct appears to be: (1) nonconformity to the world, (2) consideration of weaker Christians, (3) consistency with what we know to be right and (4) conscience. Movies, the dance, wine and cards seem to me conformity to worldly practice. By and large, most movies introduce something salacious, the dance is destructive of morals, a "little wine" has made many a drunkard and cards have led many to gambling. Would it be easy to witness for Christ at the movies or just after, at the dance or across the card table? Would unbelievers then take your witness seriously? I doubt it. Some Christians profess to have no conscience on these matters, and therefore no concern if they should be a stumbling block to others. For further help read I Cor. 8.

■ **How do you reconcile Matt. 19: 9 with Christ's teachings on divorce in Mark and Luke?**

One interprets the Scripture by the sum total of all the teachings on a given point and not by one verse. The fact that our Lord did make an exception in one place would require that exception to be understood elsewhere. The same, I believe, refers to I Cor. 7: 39. Our Lord need not to have said it more than once to state the case, and I believe Matt. 19: 9 to state this hard and heartbreaking problem with completeness.

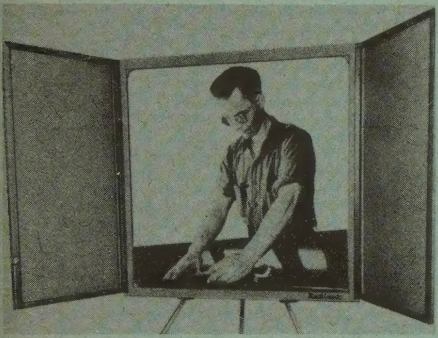


BUYERS GUIDE

Screen for Daytime Projection

A new classroom projection screen which permits movie and slide projection in lighted rooms has been perfected for the visual education field by the Radiant Manufacturing Corporation of Chicago.

With the Radiant "Classroom" Screen, blinds and windows may be left open and normal ventilation retained at all times in rooms where darkening equipment is too difficult or expensive to install. Now the teacher has complete audience control. Students may make notes during projection. Supplementary visual aids also may be used.



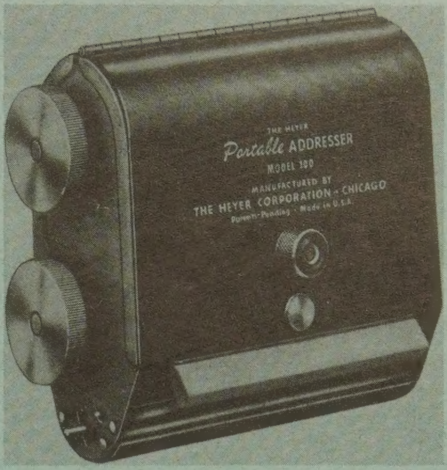
For further information on the daytime projection screen, check on next page.

One of the most important features of the "Classroom" Screen is the tilting chain at the top. This unique device makes it possible to tilt the screen so that the entire audience can enjoy a perfect viewing angle.

Made for use in conjunction with the "Classroom" Screen is the "Classroom" Screen Stand. This lightweight, strong steel stand weighs only 7 pounds. Although the legs of the stand close for easy storage, they lock in position when opened.

Use of the screen and stand together is recommended because it allows greater flexibility of placement. However, the screen also may be used on a table or desk. The protruding bottom edge of the screen frame tilts the screen to a proper viewing angle. If desired, the screen can be permanently installed or hung in front of a blackboard. For this latter use, the bottom edge of the screen has been shaped to fit snugly into the blackboard chalk trough.

Portable Addresser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For further information on the portable addresser, check item B97-B, next page.

The Heyer Corporation, Chicago, has introduced a new Portable Addresser at a low price. It brings the convenience of automatic addressing within the budget of every individual and organization, making it possible to address mail quickly and accurately to moderate-sized mailing lists. The master copy of any mailing list can be typed or handwritten with equal effectiveness.

The new spirit addresser loads and handles like a camera. About 250 addresses on a master spirit roll are quickly inserted into the compact machine. Fluid is stored in an easy-to-fill cartridge wick, which stays wet for a full run. One smooth motion applies fluid to the envelope or card and prints the address. Each address is good for 100 or more impressions.

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✓ Place a check mark alongside products and services on which you want specific information.

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☐ 2nd—World Vision Film
☐ 3rd—Bob Jones University
☐ Back—Northwestern Schools

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☐ B1-1 Pocket Test. League

PAGE 3
☐ B3-1 Scripture Press

PAGE 4
☐ B4-1 Moody Corres. Course
☐ B4-2 Children's Bible Miss.
☐ B4-3 Huntington College

PAGE 5
☐ B5-1 Devotional Book
☐ B5-2 Life Insurance

PAGES 6 and 7
☐ B6-1 Missionary Radio

PAGE 8
☐ B8-1 Songs of Hope
☐ B8-2 Gospel Tracts

PAGE 9
☐ B9-1 Agts.: Greeting Cards
☐ B9-2 Money-Making Plan

PAGE 12
☐ B12-1 Moody Bible Institute

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☐ B24-1 Family Reading Club

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☐ B26-1 Audio Visuals

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☐ B28-1 Religious Supplies

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☐ B36-2 Sunday School Papers

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☐ B37-1 Solos and Duets
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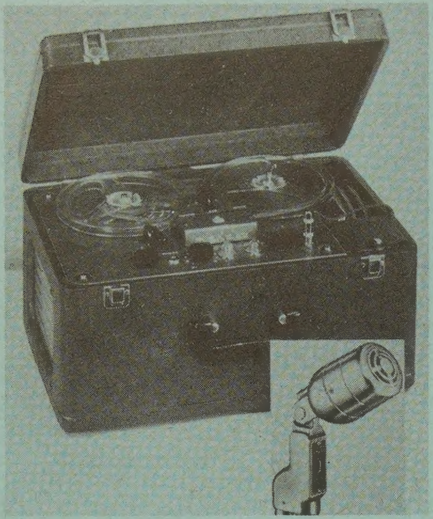


For further information on the magictape recorder, check item B97-C below.

The low price of this addresser is important. Other features include the self-contained, sturdy design that provides perfect printing and accurate registration even in the hands of an inexperienced operator. In addition to addressing, the little machine is useful when up to six lines of copy must be repeated on forms, tickets, slips, cartons.

Magictape Recorder

The uses for tape recorders are unlimited! Some of them are discussed in the "Tools for Better Teaching" supplement, page 25. To take advantage of these practical, valuable uses, get a tape recorder for your church, office, home.

Crestwood Recorder Corporation of Chicago offers in its "Crestwood Magictape" recorder a machine which guarantees the user satisfactory performance.

Exceptionally simple to operate, this tape recorder can be used by anyone. It has a power output of seven watts—three times the power of most tape recorders. This guarantees sufficient volume for using the recorder through one's own radio-power amplifier or for playing to large audiences.

Designed in brown simulated leather, the case also provides compartments for accessories and five reels of tape. The Crestwood is portable, weighing approximately thirty pounds. The machine will record one full hour on a standard 1,200 foot, one-half hour roll of tape.

The tape speed and rewind are said to be the fastest of any recorder. The tape speed past the recorder head must be at a minimum of seven and one-half inches per second to obtain the higher frequencies which give naturalness and high fidelity. The tape-travel mechanism should have fast forward action to enable the operator to get to any place on the tape in a minimum of time as easily as possible.

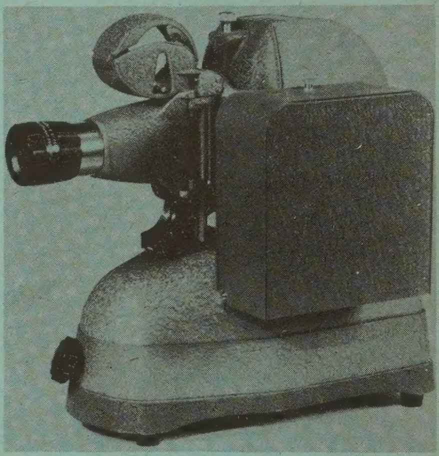
Soundfilm, Filmstrip Projector

A 1,000-watt electrically operated filmstrip projector has been announced by DuKane Corporation of St. Charles, Illinois. The filmstrip is advanced one frame at a time by the new "synchrowink" electrical film advance. It changes the picture in one-twentieth of a second.

The projector is controlled either by an electrical push button or by connecting it to the DuKane 30/50 automatic eight-watt amplifier and three-speed turntable for fully automatic sound-slidefilm projection.

The original development and field testing of this unit was conducted in cooperation with the engineers of Wilding Picture Productions, Inc.

This new unit provides much larger and brighter pictures than have heretofore been available. It will take slidefilms from the classroom into the auditorium. For any church or Sunday school looking for an all-round projector, this new development by DuKane Corporation well deserves investigation by your visual aid committee. We'll be glad to forward your inquiry for descriptive literature and further information.



For further information on the 35mm projector, check item B97-D listed below.

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☐ B59-5 Gospel Dramas

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